

ATCR, May 67

1573



Peter & Penelope's Vice Ball, Toronto.

Peter Jones

L I F E

AND

J O U R N A L S

OF

K A H - K E - W A - Q U O - N Ā - B Y :

(REV. PETER JONES,)

Wesleyan Missionary.

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JOURNAL

KAH-K-WA-QUO-N-AY

(KAY-TLE-AY)

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PREFACE.

DEATH-BED sayings and gifts are remembered and prized beyond the ordinary occurrences which constitute a portion of human history : there are few who will peruse the simply-beautiful narrative depicting the closing hours of KAHKEWAQUONABY'S devoted, exemplary, and useful life, without a moistened eye, and the inwardly-expressed utterance, "Let *me* die the death of the righteous, and let *my* last end be like his!" while the pious and careful reader of the following pages will gratefully acknowledge the wisdom of the measure which directed the publication of PETER JONES' JOURNAL, bequeathed to the Wesleyan Missionary Committee a short time before he finished his work, and "entered into the joy of his Lord."

In this volume will be found a history of the commencement and progress of that remarkable change which has passed upon thousands of the Indians in Canada, presented in the language of one of their own race, whose conversion, labours, successes, gifts, purity of mind, and elevation of character, place him in company with the illustrious men of modern times distinguished for their Missionary zeal ; and furnish another illustration of that grace of our Redeeming Lord which could bring from obscurity the commanding and massive mind of John Hunt among the Wesleyans ; of Carey among the Baptists ; of Williams among the Presbyterians ; and sanctify the

lofty genius of a Henry Martyn and a Reginald Heber among the Episcopalians.

In the compilation of these pages much difficulty has been felt in being kept within a narrow circle: while wading through materials for several volumes, it will be easy to understand, with this in remembrance, how perplexing the duty has sometimes become to determine upon a preference. How far this has been done judiciously must remain for others to decide: purity of motive has been the guide of those who have spent much time and labour in completing this volume; if the effort should be a failure, the critic's censure must rest upon the taste and judgment.

To some it might appear desirable that every sentence should be in strict accordance with grammatical rule; but the presence of our Indian brother was never forgotten; hence, there are sufficient peculiarities sprinkled through the Journal to give internal evidence of the idiosyncrasy of his mind, actuated as it was by the purest principles which could find a lodgment in the human bosom.

Many spiritual enjoyments have rewarded those who have been engaged in searching these valuable records; if these are shared in by our people who fondly cherish the honoured name of PETER JONES, then shall we mutually exclaim,—“And they glorified God in him.”

TORONTO, June 30th, 1860.

CONTENTS.

MR. JONES' BRIEF ACCOUNT OF HIMSELF.

His Birth—His Father—Tuhbenshneequay, his Mother—Brothers and Sisters—Early Habits—Named Kahkewaqnony—His Grandfather—Indian Training—Adopted by Captain Jim—Removes to the Credit—Lost—Crippled—His Mother's affection—Flying Skeleton—Nahdoway's—War with the United States—Sent to School—Settles on the Grand River—Mohawk Christians—His Baptism—Religious thoughts—Never a drunkard—Hires himself to Brick making to pay for his Schooling—Seth Crawford—Mr. E. Stoney—Thomas Davis—The Spirit at work—Attends a Camp meeting in Ancaster—Description—Rev. William Case—Burden of his soul—His Sister converted—Efforts of Revs. E. Stoney and G. Ferguson—Made a Child of God—Immediate wish for the conversion of others—Mr. Case exults—Delivered from doubt—Joy of his Parents—Revs. A. Torry, Whitehead, E. Stoney, Abner Matthews—Soon a good work—Seth Crawford made Class Leader—The Spirit poured out—Chief Davis—Mr. Jones keeps a Day School—Religious acts and joys—Relatives converted—His exhortations a blessing—First Methodist Indian Church in Canada—Many Indians born of God there—Resigns brick making and oxen for Christ—To Preach a necessity—Commences a Journal at the suggestion of Elder Case... *Pages* 1—16

CHAPTER I.

Religious activities—Messias was deeply affected—Keeps School—Love for Seth Crawford—Mohawk Sabbath School—Rev. Robert Corson—A Death—Ministers visit the Grand River—Mr. Torry preaches and visits—Prayer for the Whites—Clearing of land—Prayer meetings—Progression of the work—Mr. Whitehead preaching—The power of God—Visit of Torry and himself to Indians on the Thames—Services among the Whites—Turkey, the Muncey Chief—Zeal for the Muncies—Some in tears—Council of Indians—Divided on Christianity—Mr. John Carey made Teacher—Quarterly Meeting at Burdick's—Sabbath of rejoicing—Often at his Father's—The Meetings increasingly useful—Camp Meeting—Rev. Thos. Madden—Rev. James Richardson—Goes to the Credit for Presents—Preaching on the Flats—A crowd—Rev. D. Culp—Colonel Givios—Visit of Dr. Strachan—Prayer meetings by the way—Many Credit Indians gone up to Grand River—Forty-five baptized—Number of Indian Members—Starts with Indian brethren to labour at Muncy—Zeal—Difficulties—Widow Dolson—Meets Mr. Torry—Feast of Offerings—Rev. G. Ryerson—Conference at Fifty-Mile Creek—Preaching on the Credit Flats—Visit of Elder Case—Interview with Sir Peregrine Maitland—Letter from Mr. Case—Peter Jones' Reply—Letter from Mr. Carey—Another letter from Mr. Case, and P. Jones' Answer—Mr. Case to Mr. Crawford, the Mohawk Teacher. 17—50

CHAPTER II.

Visits the Indians on the Bay of Quinte—Reception at the Mohawk settlement—Prayer in the woods of Earnestown—Quarterly meeting—Sinners saved—Search for the Ojebways—Obtaining Indian Yout's for School—Hurried meetings at Kingston—Rev. S. Waldron—Mohawk letter of Objection—Belleville Indians—Hopeful signs—Elder Ryan—John Sunday—Good done—Returns home—Secret prayer—Learning grammar at Mr. G. Ryerson's—The Spirit poured out on Sabbath—Good news from Muncey—Removal to the Credit—Builds a slab Bethel—The Lord in it—Clearing village lots—Indians and Whites flocking to worship—Elder Madden and Rev. Egerton Ryerson preaches to them—Peter's feeling of unworthiness—Rev. G. Sovereign—First Credit Sunday and Day Schools—Happy Sabbath—Visit of Mr. Case—Starts again for Bay of Quinte—Belleville Indians—Revs. J. Reynolds and J. Black—J. Sunday converted—Rev. F. Metcalf—First baptisms—A Trader's testimony—Credit rejoicing for Belleville—Burial of first Christian Native—Camp meeting on Yonge Street—Honesty with Officials—Leaves with Indians for Grand River Camp meeting—Light for darkness at all the Meetings—Letter from Peter's Father—Starts for Lake Simcoe with the Rev. Egerton Ryerson, Sunday and Moses—Awakening at Newmarket—Twelve-Mile Creek Camp meeting—Governor opposed to the Methodist Camp meetings—A threat—Members at the Credit—Directed by Elder Case to the Indians of Darlington and Rice Lake—Joy and weeping—Build a bush Church—Teaching the Commandments—Many baptized—Liberality—Port Hope drunken Indians—An impression made—Indians in Whitby—Encouraging indications. 51—80

CHAPTER III.

Goes to Bay of Quinte—Schoogog Indians—Whisky barrels—Rev. J. Wilson—Gladness at Rice Lake—Christ preached, as elsewhere—Kingston Indians at Belleville—Shouting at Grape Island—Building there—Rev. W. Atwood—The Lord's Supper—Quarterly meeting near Cobourg—Rev. J. C. Davidson—Baptism by Elder Case—Temporal affairs—Clearing on Spook Island—Teams ploughing—Planting—Captain Pahdosh—Rev. Mr. Osgood—Mud Lake Indians deeply affected—Regrets leaving them—Rev. J. Black at the Credit—Yonge Street Camp meeting—Indian baptism—Holland Landing—Meetings—Indians fall to the ground—Rev. J. Beatty—The Lord in the midst—Traders threatening—A slab Church—Brother Law commences School—Conversions—Visits Lake Simcoe—Evangelization rapid—Services of Rev. E. Ryerson—Goes from Credit to Grand River—Rev. J. Messmore—Natives at Fair Child's Creek—The Lord descended—School at Salt Springs—Rev. Mr. Luggar—Started for Schoogog, Mud Lake, Rice Lake and Grape Island—A triumphant journey—Esteem for Mr. Case—The Indians firm in their Methodism—Accompanies Mr. Case to Newmarket—Administration of the Sacraments—Formation of Classes—Flattering prospects here, as at other places 81—109

CHAPTER IV.

Arrives at the Credit—Meetings—Writing—Peggy Ball—Strange Indians—A Fast—Quarterly Meeting—Gentlemen Visitors—Translating Hymns—Indian Exhibition—House of Assembly Committee—Lady Maitland—Visit of the Governor—Happy Polly Rykeman—Leaves for River Thames—Mohawk Translations—Dr. Bangs—Sable River Indians—At Munceytown—Various interviews—Captain Snake—Odahmekoo—Bear River Chipeways—Objections—Brother George Ferguson—Mr. Ironside—Romish worship—Wyandot Indians—Lawyer Wood—Detroit—Rev. Mr. Boswell—Rev. E. Stoney—Moravian Mission—Lower Muncey—Pagan prejudices—Arrives at his Father's—Salt Springs—Rev. Wm. Ryerson—Credit—Village improvement—Started for Schoogog—Rev. Mr. Scott—Indians faithful—Mr. Aaron Hurd—Instructions—New site for Indians—Bald-headed Indian Dreams—Rice Lake welcome—Good Meetings—Evening Devotions—Captain Anderson's—Grape Island—Mr. Case and Sunday return from the States—Sacrament—Advancement—Accompanies Mr. Case to Rice Lake—Delightful meeting—New School House—Visits Indians in Reach—Interesting Baptismal and Communion Services—Rev. Wm. Ryerson—Good news—Warm hearts at the Credit. 110-146

CHAPTER V.

Extraordinary Credit meeting—Indian plantations—Spelling Book—Labourers for the North and West—Yonge Street Campground—Brother Law, with his Indians—Rev. D. McMullen—A blessed time—Matchedash Indians—A good Lad—Miss Phoebe Edwards—T. Magee—Examinations for baptism—God present—Chiefs Yellowhead and Asance—New Missions—Printing—Credit Services—Rev. Mr. McGrath—On his way to Belleville—Camp meeting near Gilbert's—Happy scenes—Miss Barnes—Brother Biggar—Cobourg—Census of Indians—George Henry, Sawyer, Smith—Mourners pardoned—The good Peter Conover—Colonel Givins—Presents—Now to Lake Simcoe—Pagan Powwow—Indians numbered—Schools visited—Evil report—Advice of Col. Givins—Complaint before a Magistrate—The Quakers—Meetings among the Whites—At Home—Dr. Adamson—Sister Jacobs—Indian Exhorters—Springfield Church—The Sick—His Father—Flamborough Camp meeting—Bro. John Carroll—Peter Jacobs—Goes to Lake Simcoe Camp meeting—Rev. John Beatty Sunday's address—Young Biggs—Powerful Meetings—Primitive parting—Makes his way to Rice Lake, Grape Island, and Bay of Quinte Mohawk Settlement 147-179

CHAPTER VI.

Tells of Methodism—Distributes Hymn Books—Earnestown Conference—Bishop Hedding—Missionary Meeting—Indian Exhibition—Rev. Mr. Paddock—Rev. R. Heyland—Indian Speakers—Indian conversions—Grape Island—Doings and joys—Message from Chief Sunday—Belleville Mission—May Meeting—Mr. J. A. Armstrong—Reaches home—Cameron dead—

York Bible Society—Watson's—Fasting and praying as a Translator—Letter from Abraham Hill—Census of the Credit—Mrs. Brant—Oneida Joseph—Power at Meetings—Stoney Creek—Christmas Day—Father Clyne—New Years' thankfulness—Quarterly meeting—Melting time—Council on temporalities—Reasons for accepting the Chieftainship—Arrives at Schoogog—Indians glad—The Meetings favoured of God—Death of Rev. Wm. Slater—Visit of Colonel Givins—Petitioning the Governor—The Female Preacher—To Holland Landing next—A Mission for Snake Island—Indian Children before the Governor's Family—Is at Rice Lake—About building a Church—Journey to the United States with Mr. Case and others—Interesting particulars of persons, places, and success 180-208

CHAPTER VII.

Still in the United States—Large Meetings—Encouragement—Philadelphia Conference—Dorcas Missionary Society at John Street, New York—Educating four Natives—Parent Missionary Society—Idols exhibited—Rev. G. Cookman—Marriage of Rev. Wm. Case—Homeward journey—English interfering with Chippeway—Calls at Grape Island and Rice Lake—Saving power—Rev. Ephraim Evans—Welcome at the Credit—Waits on Sir John Colborne—Noble religious decision—Strange interview with the Lord Bishop of Quebec—Independent dealing with Officers—Yonge Street Camp meeting—Whites and Indians saved—Distributing Ojebway Hymn Book—His Translations, and the Bible Society—Teacher for Asance's Tribe—Archdeacon Strachan—Starts with Labourers to Lake Simcoe and Huron—A good Indian Missionary—Arrangements—Meetings—Great grace—Traveling—Blessed on the rocks—Affectionate reception—Building Mission premises—Pagan ornaments—Parting for different posts—Penetanguishene Bay—Nottawasaga Bay—Keeche Weequodong—Saugeen Indians met with—Good effects—Goderich—River Aux Sable—St. Clair River—Kegedoon's Resolved—Wawanosh—Sleeping on a lizard—Seasonable supplies—Deer fence—Night on the beach—Well received everywhere 209-243

CHAPTER VIII.

Started for St. Clair—Owen system—A bare bone—Indians intoxicated—Consultation—No answer yet—Wawanosh—Walpole Island—Degradation—Interview with Pahzhezickquashkum—Obstacles—Yellowhead—Munceytown—His Father in the Gospel—Baptisms—Compliments and prejudices—Conference in Aucasier—His memorable Camp ground—Important Indian statistics—Three Sisters converted—Leaves for Camp meeting on Yellowhead's Island—A Council—The encampment glorious—Delightful Sacraments—Indian liberality—Temporal economy—The good John Sunday's northern tour—Off to Rice Lake and Grape Island—Rice gathering—Thanks for the Word—Bro. Evans' School—Grape Island work-shops—Population—Improvement—Brother and Sister Case—Government Payments—Missionary appointed—Shoe making—River Sault Indians—A

Boy Teacher—New Mission House—His art gone—The *Christian Guardian*—J. B. Clench, Esq.—Dorcas Society—Goes to Grand River—A Savage tamed—Indians at Printing—Translating the Scriptures—Business with the Governor—Keketoonce—Indian Inquest—Zeal of Miss Barnes—Good news from the wilderness—York Bible Society—Indian Department—On Lake Simcoe—Parliament House—Margaret Wesley—Indian Regulations—Goes to Muncey and St. Clair—Persecution—Logging—Mr. Lukenbaugh—Native fears 244-274

CHAPTER IX.

Muncetown hopeful—Railing—Sangeen Conversions—Productive Camp meeting—Elder W. Ryerson—Noble Sunday—Interference—Mr. Jones' decision—Native Labourers—Green Bay—Donations from the States—Penetangishene—Inquiry Meeting—Indian Blacksmith's Shop—Visit to the Mohawks—Bishop Hedding at Grape Island—Kingston Conference—Bros. Heale and R. Jones—His Ordination as Deacon—Missionary to Indian Tribes—Missionary Society—State of Indian Houses—Grape Island—Relates the History of Methodism—Carrying Place—Mr. Hall, of New York—Visits Rice and Mud Lakes—Mr. Case at the Credit—Party to Lake Simcoe—Attorney General Bolton—Good in the West—He and his Brother translating—Watson's—John Thomas—Singing School—To Grand River—Saugeen Candidates for Baptism—Elder Youmans—Indian Member of Parliament—Journey to Lake Simcoe—Leaves the Credit for England—Friends at New York—Sails—Translating on Board—Lands at Liverpool—London—Parent Wesleyan Missionary Anniversary—Church Society—Bible Society—Preachers' Children—Mr. Greenfield—School Society—London Missionary Society—Tract Society—Bristol—Autographs—Bethel Chapel—Very sick—Rev. Robert Newton—Kindness of the Wood family 275-303

CHAPTER X.

Transcribing—Prayed for—Pious Clergyman—Soliciting Donations for Canada Missions—Mr. Budgett—Interview with Mrs. Hannah Moore—His Portrait—Mrs. Bumby—The Venerable James Wood—First Methodist Chapel—Visiting Kingswood School—Albums—Rev. G. Ryerson—Tomb of Wesley—Dr. Hodgkin—Colonial Office—Present for the Queen—Lord Goderich—Bristol Conference—Translations—Dr. Adam Clarke—Rev. Jabez Bunting—Manchester—Quaker Meeting—Oldham Street Chapel—Liverpool—Missionary tour—Mr. John Cropper—Manchester—Females—Rev. John Hannah—Rev. William Henry Bunting—Huddersfield—King William IV.—Hull—Raikes Jubilee at York—Rev. James Parsons—Mr. Agar Stockton—Thomas Walker, Esq.—Missionary Boxes—Leeds—Chapels crowded—Mr. William Dawson—Woodhouse-Grove School—Rev. George Morley—Sheffield—Liberality—Correcting proofs—Cree language—Rev. Dr. Beecham—France—City Road Class—Rev. Richard Watson—Death of Mrs. Case—Rev. Mr. Dixon—Cold Missionary Meeting—Missionary Museum—Burking—Rev. Joseph Entwistle—The King—Windsor Castle—Request

of the British and Foreign Bible Society—City Road Missionary Meeting—
A Chairman—Dinner Parties—Rules for redeeming time..... 305-327

CHAPTER XI.

Hears the Rev. Rowland Hill—Preaches at Surrey Chapel—Kennington Commons—Translating—Mr. Bagster—York *Courier*—Account of Dr. Adam Clarke from Mr. Drew—Dr. Hodgkin—Visits Dr. A. Clarke—Solicitor General of Ireland—Mrs. Mortimer—Rev. E. Irving—Oxford—Dr. Burder—Grants—Friendly Churches—Mr. Farmer's—Presentation to the King and Queen at Windsor—Rev. John Mason—Rev. John James—Dr. Townley—Committee's kindness—Dr. Raffles—Mr. Sands—Meetings in England Means obtained—English Prayers—Lands at New York—Philadelphia—Mr. Chubb—Dr. Fisk and Rev. Mr. Spicer—Credit welcome—Revs. Dr. Alder and Turner—Lake Simcoe Quarterly Meeting—Dr. Rolph—Native Preachers—Rev. Thomas Hurlburt—Looks of the Heathen—Medicine Bag resigned—Sunday's Converts—Baptism—Moozoomooner—Cholera—Hallowell Conference—Kingston Indians—Very sick—Mr. S. E. Taylor—Preserving mercy—Missionary Anniversary—Credit Lovefeast—Bro. Bissell—Council—English Gifts—Translating Genesis—Crying children—Father Whitehead—Holiness of heart..... 328-356

CHAPTER XII.

General Council—Scruples—A Thanksgiving—Streetsville—Quarter Sessions—Short Hand—Rice Lake—Dorcas Society—Warm affections—Meets Bro. Case—His Father—Indian Student—Mr. Schoolcraft—Distribution of Translations—His Mother happy—Himself, Herkimer, and Magee, leave for Sault St. Marie—Buffalo—Detroit—Bro. T. Hurlburt joins them—Mr. and Mrs. Andrairie—Taunchy and Corbeach—Bro. Clarke—Johnson family—Shingwahkoon—Good done by the Methodists—Canada side—Meetings—Sunday arrives—Kahkewaoonahning—Indian in jail—Noble Heathen—Sailor's encampment—Beach Meeting—De Tour—Jugglers—Adrift—Reaches Penetanguishene—Nepissing asking—Elder Case waiting—Bro. Ezra Adams—Katy Youngs—Chapel Whitewashing—Translating—Bro. Metcalf burying—A controversy—Goes to New York—His Marriage—Goes to Lake Simcoe—Mr. Tyson—To Grand River and Muncey—Casualties—Rev. Mr. Douse—Mr. and Mrs. Adams—Souls happy—Indian Houses—Camp meeting—Power over Pagans—Goderich—Sweet Home—Brother Stinson—Brother Nankeville—Camp meeting—Brother Hurlburt in Indian—Brother J. Evans—Sermons, exhortations, and prayers—God's power—A god discarded—A Boanerges—Indian experiences—At Coldwater—A Priest—Journalizing—Summerfield—Visits Muncey and St. Clair—Brother Waldron—Earnest Indian—Brother Gladwin—St. Clair blessed—Profane Landlord—Sunday's labours—Sir F. B. Head at the Credit—Death of his respected Father..... 357-380

CHAPTER XIII.

Fingers' Dream—He and *newish* leave for Coldwater—Returns—Accompanies Mrs. Jones and Indian girl to New York for England—James Lang—Mrs. Taylor, of Toronto—Brother Oughtred—Sister Pinney—A blessed day—Arrival of Rev. Egerton Ryerson—Cobourg Academy—Toronto Conference—Manual Labour School—Chippeway orthography—Starts for the North—Rocky Islands—Snakes—Governor's Canoe, and Mr. Jarvis—Skull Island—Lands at Manitoulin—The White Gentlemen—Rev. W. McMurray Noopumadazhaneang—Number of Indians—Patawahtahmee Reply—Bark Chapel—Thomas Fraser—Sending Labourers—Thunder Nest—Wagemahka's place—Tenting on rocks—Sabbath-keeping—Penetanguishene—Distressing rumour—His Brethren's respect—Reaches the Credit—Brother Slight—Alnwick—Indian Camp meeting—Hears of fruit—Languages in worship—Rev. J. Gladwin—Departs again for England—Lands at Liverpool—Lambeth friends—Mr. Wm. Dawson—Aborigines Protection Society—Missionary Williams—At his Ojebway History—Sir Augustus D'Este—Indian in prison—Blind Boy—Lord Glenelg—Negro Apprenticeship Meeting—Highland Scotch Society—Plymouth—Camborne Missionary Meeting—St. Agnes—Gwennap—Penzance—St. Ives—Redruth—*Carnbrea*—J. Carne, Esq., Dr. Beaumont and others—Influence of Methodism—Birmingham Meeting—Tread Mill—Exeter Hall Parent Meeting—Beautiful Country—Chesterfield—Captain Sunday—Rev. H. Melville—Rev. G. Osborn—Sir Henry Wheatley and Medal—Foregoes the Coronation for Ireland—Irish Conference—Missionary Meeting—A Tour—Crosses to Scotland—Much gratified—London—Goes to Wales—Rev. Mr. Binney—At the Colonial Office—Rev. Mr. Aitkins—Presentation to Queen Victoria—Farewell Missionary Service..... 381-403

CHAPTER XIV.

Epitome of Mr. Jones' Journal from the year 1839 to 1855—Some particulars of his last Sickness and Death, and his General Character, by Mrs. Jones. 409-424

BRIEF ACCOUNT
OF
KAH-KE-WA-QUO-NĀ-BY:

(REV. PETER JONES.)

WRITTEN BY HIMSELF.

AS PERSONS who are about to take a journey together naturally desire to know something of each other, I shall commence by giving the reader a short sketch of my life.

I was born at the heights of Burlington Bay, Canada West, on the first day of January, 1802. My father, Augustus Jones, was of Welsh extraction: his grandfather emigrated to America previous to the American Revolution, and settled on the Hudson River, State of New York. My father having finished his studies as a land surveyor in the city of New York, came with a recommendation from Mr. Colden, son of the Governor of that State, to General Simcoe, Governor of Upper Canada, and was immediately employed by him as the King's Deputy Provincial Surveyor, in laying out town plots, townships, and roads in different parts of the Province. This necessarily brought him in contact with the Indian tribes; he learned their language, and employed many of them in his service. He became much interested in the Indian character, so much so that he resolved on taking a wife from amongst them. Accordingly, he married my mother, Tuhbenahneequay, daugh-

ter of Wahbanosay, a chief of the Messissauga Tribe of the Ojebway nation. I had one brother older than myself, whose name was Tyenteneged, (given to him by the famous Captain Joseph Brant) but better known by the name of John Jones. I had also three younger brothers and five sisters. My father being fully engaged in his work, my elder brother and myself were left entirely to the care and management of our mother, who, preferring the customs and habits of her nation, taught us the superstitions of her fathers—how to gain the approbation of the Munedoos, (or gods,) and how to become successful hunters. I used to blacken my face with charcoal, and fast, in order to obtain the aid of personal gods or familiar spirits, and likewise attended their pagan feasts and dances. For more than fourteen years I lived and wandered about with the Indians in the woods, during which time I witnessed the miseries of savage life, and the woeful effects of the fire-water, (alcohol,) which had been introduced amongst us by the white people.

When I was young a grand feast was made for the purpose of giving me an Indian name, and of dedicating me to the guardian care of some particular god, according to the Indian fashion. I was then named Kahkewaquonaby, which literally means "sacred waving feathers," and refers to feathers plucked from the eagle, the sacred bird. By this name I was dedicated to the thunder god; the eagle being considered by the Indians the representative of the god of thunder. At this feast I was presented with a war club and a bunch of eagle's feathers, which I was to keep as a memorial of my dedication, the club denoting the power, and the feathers the flight of the god of thunder. I long since lost both, and consequently became powerless and wingless!

My grand-father, Chief Wahbanosay, officiated at this feast, and gave me my name, which belongs to the Eagle Totem, clan or tribe, it being that to which my mother belonged.

Although quite young I recollect accompanying a large hunting party to the Genesee River, State of New York. At this time there were no inhabitants where the beautiful city of Rochester now stands. Our party killed a number of bears, and I had the *pleasure* of attending a sacred bear-oil feast, at which each guest had to drink about a gill of what was not any more palatable than castor oil.

Sometime after this I was present at a dog-feast. The animal was killed, the hair singed off, and the carcass cooked, and dealt out to all the company; after that a portion was laid on the fire as a burnt offering. I recollect also being present on one occasion when a number of birch bark canoes were on their way to York, now Toronto, and a black dog was offered as a sacrifice to the god of waters, in order that there might be smooth water and fair winds. A stone was tied around the neck of the animal, and then he was thrown into the lake. Besides the above I have attended the following religious feasts, viz: Sturgeon, Salmon, Deer, Wild Goose, Offerings to the Dead, &c., &c.

At a very early age I was taught to handle the bow and arrow with which I used to kill small game. As I grew older I became very fond of the gun, and was considered a great hunter. I was also thought expert at using the canoc, and the spear, and frequently brought home a large supply of fish.

To illustrate the customs of the Indians I will here relate an incident in the history of my early life. When about the age of nine years my mother gave me away to an Indian Chief by the name of Captain Jim, who adopted me as his son. This Chief had lately lost a son bearing my Indian name, and taking a fancy to me, he applied to my mother to allow me to be placed in the room of his deceased boy. The application was successful, and I was accordingly received into the family, and treated as one of their children.

Shortly after this adoption we left the Burlington Bay for the River Credit; during this journey we suffered much from hunger, and were obliged to cut down hickory trees; we then peeled off the bark and cut out chips, which were boiled in order to extract the sweet juice; this we drank and derived much nourishment from it. At other times we were compelled to boil and eat a certain kind of moss called wauquog, taken from the pine trees. Such is the uncertain mode of Indian life.

During my stay with this Chief I well recollect losing my way near the banks of the River Credit, and after wandering about for a long time, was found by an Indian who was in search for me. Soon after this we encamped near the mouth of the Credit, when my new father and all the adult Indians had a long drunken frolic. During this time I suffered much from cold and hunger. On awaking one morning I attempted to rise and walk out of the wigwam, but was unable to stand upon my feet, the cords of my legs were drawn up, and I was obliged to creep on my hands and knees. I remained thus crippled for two or three months. A messenger was sent to inform my mother, then living at the head of the Lake, of my lameness, and she came after me early in the spring, accompanied by a female relative named Shegwahmaig. I was greatly rejoiced to see my dear mother, who, with the assistance of her friend, carried me on her back to Stoney Creek, a distance of more than thirty miles through the forest. On the way we were fortunate enough to kill a *ground hog*, called by the Indians Uhkuhkojeesh, on which we subsisted. This animal is about the size of a rabbit. As the warm weather advanced my lameness gradually left me till I was perfectly restored. Exposure to cold and hunger were no doubt the cause of this affliction, and I have every reason to believe that my subsequent illness and poor state of health have had their

origin from the same causes. No wonder the Indians pine away and die; their life after all is a hard one.

At one time I accompanied an Indian by the name of Old Peter, in his hunting excursion. Whilst traversing the howling wilderness, all at once he said that he heard from a distance the shouts of Pahguk, a flying skeleton, a description of which will be found in my Indian history. I was greatly alarmed at the idea of being so near this powerful Munedoo, who is said to cause the stoutest heart to quail at his war-whoop.

In my youth I was frequently alarmed in common with my native brethren, at the supposition that the Nahdoway's, or Iroquois, were lurking about for the purpose of killing some of the Ojebways. A strict watch used to be kept up during the night at each wigwam, in order to prevent our being fallen upon by surprise. In my opinion these alarms were purely imaginary: for whenever the watch was abandoned, and their fears somewhat abated, the noise of footsteps, and the appearance of strange Indians immediately subsided.

In the war which took place in the year 1812, between Great Britain and the United States, my people and many other Indians came from the Western Lakes, joined the British, and rendered them great service, as has been repeatedly testified by men of understanding.

I was too young to take up the tomahawk against the enemy, and therefore was not engaged in the war. Well, however, do I recollect being told that the "Yankees" were coming into Canada to kill all the Indians, and wondering what kind of beings the Yankees could be, I fancied they were some invincible munedoos. My old grandmother, *Puhgashkish*, was supposed to have been killed at the time York, now Toronto, was taken by the Americans, for being a cripple she had to be left behind when the Indians fled into the backwoods, and nothing was ever afterwards heard of her.

The day after the battle of Stoney Creek, my brother John and myself went and viewed the battle field, and were horrified at seeing the dead strewn over every part of the ground. Some of the bodies were greatly mangled with cannon balls; such are the horrors of war.

In the year 1816, my father sent me to an English School in the Township of Saltfleet. Our teacher was an Irishman of the name of George Hughes, and was an excellent master for young beginners. He took great pains to improve my English, which then was very imperfect: indeed, I could only understand a few simple words. He also taught the Church of England Catechism, and made us read in the New Testament, but the words I read had no effect upon my heart, because I did not understand the great plan of human salvation. I attended this school about nine months, during which time I was taught to read, write, and cypher.

Shortly after this we removed from the head of the Lake to the Grand River, and settled amongst the Mohawk Indians. These people were professedly members of the Church of England, and had an old Church, the oldest in the Province, in their village, where a number assembled every Sabbath to hear the prayers read by one of their Chiefs, named Henry Aaron Hill, who died of cholera in 1834. They were also visited occasionally by Ministers of the Church of England. I regret to state that the gospel preached among them seemed to have little or no effect upon their moral conduct. In this respect they were no better than their pagan brethren. Drunkenness, quarreling, fighting, were the prevailing vices of the Six Nations of Indians. They were also much given to fiddling and dancing. In all these things I believe the Mohawks excelled the other tribes. Being young and volatile, I was soon led to join with them, and became very fond of dancing after the manner of the white people. My father

endeavoured to instill moral principles into the minds of his children, and would not allow them to work or hunt on the Sabbath; but often have I on that sacred day stolen the gun out of the window, and gone out shooting without his knowledge.

In the year 1820, I was induced at the request of my father to receive the ordinance of Baptism, and accordingly went to the Mohawk Church, and was baptized by the Rev. Ralph Leeming, of Lancaster, a Clergyman of the Church of England. The Mohawk Catechist, Henry A. Hill, stood as my godfather.

The principal motives which induced me to acquiesce with this wish, were, that I might be entitled to all the privileges of the white inhabitants, and a conviction that it was a duty I owed to the Great Spirit, to take upon me the name of a Christian, as from reading a Sermon, I began to think that the Christian religion was true.

Previous to this, I had been halting between two opinions. Sometimes whilst reading the Word of God, or hearing it preached, I would be almost persuaded to become a Christian; but when I looked at the conduct of the whites who were called Christians, and saw them drunk, quarreling, and fighting, cheating the poor Indians, and acting as if there was no God, I was led to think there could be no truth in the white man's religion, and felt inclined to fall back again to my old superstitions. My being baptized had no effect upon my life. I continued the same wild Indian youth as before. I was only a Christian outwardly, and not in heart, not yet having received the baptism of the Holy Ghost.

Since my conversion to God, one thing has made my heart very glad, and which is, that amidst all the temptations and examples of drunkenness to which I was exposed, I never fell into that vice, although most of my young companions did. I always viewed drunkenness as beneath the character of an

Indian. If at any time I was persuaded to take a little of the fire-water, I always felt sorry for it afterwards, especially when I reflected how much evil it had done to my poor countrymen, many thousands of whom have had their days shortened by it, and been hurried to destruction. Oh the miseries of drunkenness! Would to God that the Indians had never tasted the fire-water!

In the summer of 1822 I hired myself out at brickmaking, and worked almost all the time in mud. My object in this was to obtain means to enable me to attend School the ensuing winter, as I was anxious to improve my little stock of knowledge, thinking that if I had a better education, I might get employment in an Indian trading establishment. When the winter came on I went to an English School at Fairchild's Creek, and hired my board at the house of Mr. E. Bunnell, a farmer, where I was very kindly treated by the family. Arithmetic and writing were my principal studies. In the Spring following I returned home to my father's, worked his farm on shares, and raised a considerable quantity of produce.

About this time Seth Crawford, a young man from the States, came amongst us for the express purpose of learning the Mohawk language, that he might be enabled to preach the Gospel to the Indians in their own tongue. He stated that he received an impression on his mind it was his duty to preach to the Indians. He hired his board at one of the Indian houses, and commenced his studies.

The piety of this young man, together with his compassion for the poor Indians, made a deep impression on my mind. I would here state that Mr. Crawford was very useful during the first conversions amongst the Indians at Davisville. From him I received much comfort and edification after my conversion. Early in the Spring of 1823, Mr. E. Stoney, a Local Preacher, sent an appointment for preaching at the house of

Thomas Davis, a Mohawk Chief. I went to hear the new Preacher, but was disappointed, as he had lost his way and did not arrive until after I had left. He spoke to the few whom he saw, and left another appointment for that day fortnight, when I had the pleasure of hearing him give a good warm talk on these words—"Marvel not that I said unto thee, Ye must be born again." There were a number of Indians present, many of whom could understand plain English preaching, and they listened with deep attention. Previous to this the Mohawk Chief, Thomas Davis, held morning prayers in his house, and was joined by several of his neighbours, to whom he read portions of the word of God, and the Church prayers in Mohawk. It is quite evident that the Spirit of the Lord had already begun to move upon the hearts of this people.

On the 1st of June, 1823, my sister Mary and I started in company with Mrs. Thomas, (an Irish woman, formerly a member of the Wesleyan Society in her own country) to attend a Campmeeting to be held in the Township of Ancaster. I was prompted by curiosity to go and see how the Methodists worshipped the Great Spirit in the wilderness.

On arriving at the encampment, I was immediately struck with the solemnity of the people, several of whom were engaged in singing and prayer. Some strange feeling came over my mind, and I was led to believe that the Supreme Being was in the midst of his people who were now engaged in worshipping him. We pitched our tent upon the ground allotted to us; it was made of coarse linen cloth. The encampment contained about two acres enclosed by a brush fence. The tents were pitched within this circle; all the under-brush was taken away, whilst the larger trees were left standing, forming a most beautiful shade. There were three gates leading into the encampment. During each night the whole place was illuminated with fire-stands, which had a very imposing appear-

ance amongst the trees and leaves. The people came from different parts of the country, some ten, some twenty, and some even fifty miles in their waggons, with their sons and daughters, for the purpose of presenting them to the Lord for conversion. I should judge there were about a thousand persons on the ground. The Rev. Wm. Case being the presiding Elder, had the general oversight of the encampment. There were a number of ministers present, who alternately delivered powerful discourses to the listening multitude, from what is called a Preacher's stand. At the sound of the horn we went and took our seats in front of the stand from which a sermon was delivered. After this there was a prayer meeting in which all who felt disposed took part in exhorting and praying for penitents. The next day, Saturday, 2nd of June, several Sermons were preached, and prayer meetings were held during the intervals. By this time I began to feel very sick in my heart, but did not make my feelings known. On Sabbath, there was a great concourse of people who came from the adjoining settlements, and many discourses were delivered, some of which deeply impressed my mind, as I could understand most of what was said. I thought the black-coats knew all that was in my heart, and that I was the person addressed. The burden of my soul began still to increase, and my heart said, "What must I do to be saved?" for I saw myself to be in the gall of bitterness and in the bond of iniquity. The more I understood the plan of salvation by our Lord Jesus Christ, the more I was convinced of the truth of the Christian religion and of my need of salvation. In spite of my old Indian heart, tears flowed down my cheeks at the remembrance of my sins. I saw many of the white people powerfully awakened, and heard them crying aloud for mercy, whilst others stood and gazed, and some even laughed and mocked.

My brother John was at this time studying the art of surveying at Hamilton. He came to the Meeting on Sabbath, but appeared quite indifferent about religion, so much so that I reproved him for speaking lightly of these people, and told him that I believed they were sincere, and that they were the true worshippers of the Great Spirit. "Oh," said he, "I see you will yet become a Methodist." The Meeting continued all Monday; and several discourses were delivered from the stand. My convictions at this time were deep and powerful. During the preaching I wept much. This, however, I endeavoured to conceal by holding down my head behind the shoulders of the people. I felt anxious that no one might see me weeping like an old woman, as all my countrymen consider this to be beneath the dignity of an Indian Brave. In the afternoon of this day my sorrow and anguish of soul greatly increased, and I felt as if I should sink down to hell for my sins, which I now saw to be very great, and exceedingly offensive to the Great Spirit. I was fully convinced that if I did not find mercy from the Lord Jesus, of whom I heard much, I certainly should be lost for ever. I thought if I could only get the good people to pray for me at their prayer meetings, I should soon find relief to my mind, but had not sufficient courage to make my desires known. Oh! what a mercy that Christ did not forsake me when my heart was so slow to acknowledge him as my Lord and Saviour. Towards evening I retired into the solitary wilderness to try to pray to the Great Spirit. I knelt down by the side of a fallen tree. The rattling of the leaves over my head with the wind, made me uneasy. I retired further back into the woods, and then wrestled with God in prayer, who helped me to resolve that I would go back to the camp and get the people of God to pray for me. I went, but when I arrived at the Meeting, my fearful heart again began to hesitate. I stood by the side of a

tree considering what I must do, whether I should give up seeking the Lord altogether or not. It was now about dusk. Whilst I was thus hesitating as to what to do, a good old man named Reynolds, came to me and said, "Do you wish to obtain religion and serve the Lord?" I replied yes. He then said, "Do you desire the people of God to pray for you?" I told him I did, and that was what I had desired. He then led me into the prayer meeting. I fell upon my knees and began as well as I could to call upon the name of the Lord. The old man prayed for me, and exhorted me to believe on our Lord Jesus Christ, who, he said, had died for Indians as well as for white people. Several of the Preachers prayed for me. When I first began to pray my heart was soft and tender, and I shed many tears, but strange to say, sometime after my heart got as hard as a stone. I tried to look up, but the heavens seemed like brass. I then began to say to myself there is no mercy for poor Indian. I felt myself an outcast, a sinner bound for hell. About midnight, I got so fatigued and discouraged, that I retired from our prayer meeting and went to our tent, where I immediately fell asleep. I know not how long I had slept when I was awakened by the Rev. E. Stoney and G. Ferguson, who had missed me at the prayer meeting, and had come with a light to search for me. Mr. S. said to me, "Arise, Peter, and go with us to the prayer meeting, and get your soul converted. Your sister Mary has already obtained the Spirit of adoption, and you must also seek the same blessing."

When I heard that my sister was converted and had found peace, (not knowing before that she was even so much as seeking the Lord) I sprang up and went with the two good men, determining that if there was still mercy left for me, I would seek until I found it. On arriving at the prayer meeting, I found my sister apparently as happy as she could be; she came to

me and began to weep over me and to exhort me to give my heart to God, telling me how she had found the Lord. These words came with power to my poor sinking heart, and I fell upon my knees and cried to God for mercy. My sister prayed for me as well as other good people, and especially Mr. Stoney, whose zeal for my salvation I shall never forget. At the dawn of day I was enabled to cast myself wholly upon the Lord, and to claim the atoning blood of Jesus, and He, as my all sufficient Saviour, who had borne all my sins in His own body on the cross. That very instant my burden was removed, joy unspeakable filled my heart, and I could say "Abba Father." The love of God being now shed abroad in my heart, I loved Him intensely, and praised Him in the midst of the people. Every thing now appeared in a new light, and all the works of God seemed to unite with me in uttering the praises of the Lord. The people, the trees of the woods, the gentle winds, the warbling notes of the birds, and the approaching sun, all declared the power and goodness of the Great Spirit. And what was I that I should not raise my voice in giving glory to God, who had done such great things for me!

My heart was now drawn out in love and compassion for all people, especially for my parents, brothers, sisters, and countrymen, for whose conversion I prayed, that they might also find this great salvation. I now believed with all my heart in God the Father, Son, and Holy Ghost, and gladly renounced the world, the flesh, and the devil. I cannot describe my feelings at this time. I was a wonder to myself. Oh, the goodness of God in giving His only begotten Son to die for me, and thus to make me His child by the Spirit of adoption. May I never forget the great things He has done for me on the glorious morning of the 5th of June, 1823!

Before the meeting closed on this Tuesday, a fellowship meeting was held. The Rev. W. Case requested all those who

had experienced the blessing of justification to stand up, and a goodly number rose, amongst whom were my sister Mary and myself. When Elder Case recognized me, he exclaimed,—“Glory to God, there stands a son of Augustus Jones, of the Grand River, amongst the converts; now is the door opened for the work of conversion amongst his nation!”

The meeting being closed, we returned home, and with tears told our parents what the Lord had done for us. Our simple story affected them much; they wept, and said they were glad that we had given our hearts to God, and exhorted us to persevere in the good way.

A few days after this the evil spirit tempted me to doubt the reality of the change wrought in my soul by the Holy Spirit, but this seemed only to urge me to seek the Lord with greater diligence. I searched the Scriptures, prayed much, and waited for a clearer manifestation of His work on my heart. One day I retired to a grove to pray, and whilst thus engaged all my doubts and fears were dispersed, and I was enabled to receive the witness of the Spirit bearing witness with my spirit that I was a child of God, that I had passed from death unto life, and that of a truth a good work was begun in my heart.

Shortly after this the Rev. A. Torry, a Methodist Missionary, came and preached at Thos. Davis', and gave notice that he would hereafter visit us once a month. The Lord soon began a gracious work in that neighbourhood, and the new converts were formed into a class under the care of Mr. S. Crawford, a most excellent pious man. We were also visited by the Rev. T. Whitehead, E. Stoney, and Abner Matthews, through whose instrumentality many of the Indians were brought to a saving knowledge of the truth. At one time whilst Mr. Matthews was preaching so mightily did the power of the Lord descend upon the little congregation that several

began to weep and cry aloud for mercy, some in Mohawk, some in English, and others in Chippeway. The Great Spirit who understands all languages heard and answered the poor Indian's cry, and many were made to rejoice under a sense of the pardoning love of God. My heart was made very thankful to see some of my own relations turn to the Lord. The report of the work of God amongst the Indians was soon noised abroad, and brought many to come and see for themselves what great things the Lord had done for us. This increased our congregation so much that the little room began to be too small to accommodate all. The noble Chief Davis then offered the whole of his house for religious meetings and school, and retired with his family into a log cabin in the woods where he spent the autumn and winter. A Sabbath and Day school were established, taught by Mr. Crawford, and the children soon made good progress in their studies.

In the winter of 1824 I kept a small day school at my father's, and spent my business hours in reading the Bible and any good books I could obtain. On the Sabbath I went to worship at Davisville, and assisted in the Sabbath School. During this winter I began with much fear and trembling to speak in public by way of exhortation, and I was greatly encouraged to tell what the Lord had done for me, by seeing some fruit of my labours, the Good Spirit graciously owning the feeble efforts of his unworthy servant in the conversion of many of my brethren; this made me very happy. During this autumn and winter many of my own relations, who were wandering about the shores of Lake Ontario, hearing of my conversion were induced to come up and see me. Very soon after they arrived the Good Spirit laid hold of their hearts, and they were converted and made happy in the Lord.

In the Spring of 1824, the first Methodist Indian Church was built in Canada, at Davisville; it was a hewed log-house,

erected principally by the Indian converts. Mr. S. Crawford and I superintended the building, and when it was finished we found it a very comfortable place for worship, and also for the day school, which was taught by Mr. Crawford and myself for a short time, and subsequently by my brother, John Jones. Here we held two services on the Lord's day, besides Sabbath school in the afternoon, and during the week met twice for religious worship. The Great Spirit condescended to own and bless the labours of his feeble servants, and of many an Indian it could be said, "This and that man was born there."

During this summer I entered into partnership with my brother-in-law, Mr. Amos Russell, at brickmaking, near the village of Brantford, about a mile from the Mission, and again worked a whole summer in mud, intending with the proceeds of this labour to purchase a yoke of oxen and go on a farm. I however soon found the Lord had other work for me to do, for I could think of nothing else but trying to proclaim the Gospel of Christ to my poor benighted brethren. I afterwards made a present of these oxen to my uncle, Chief Joseph Sawyer, who had lately embraced the Christian religion.

From this time I gave up all idea of entering into any worldly business. I felt that a necessity was laid upon me: Yea, woe would be unto me if I preached not the Gospel. Having now given myself fully to the work of the Lord, I cried mightily to God for help, feeling my utter insignificance for the great work; and, blessed be His holy name, He did not give me up to despair!

At the suggestion of Elder Case, I commenced from this time, April, 1825, to keep a Journal of my travels and labours, and the history of my life may now be considered that of an Indian Missionary.

JOURNAL.

CHAPTER I.

THIS day being set apart for prayer and fasting, I endeavoured to pray to God to impress my mind with a sense of his goodness in sending his only begotten Son to redeem the lost race of mankind. In our prayermeeting this evening, we had a good time, so that some shouted for joy.—*Friday, April 1st, 1825.*

Saturday 2nd.—Visited brother John Wageezhagome, one of our Chiefs, who has just returned from a tour to the River Credit, in order to advise the pagan Indians to forsake their evil ways and to turn to the Christian Religion. He informed me he had advised all those he saw to leave off drinking the fire-water, and to try to serve the Lord. He said they listened with attention, and made no objections to the things proposed to them.

Sabbath 3rd.—Gave a word of exhortation to a few of the Mohawk Indians about three miles below the Upper Mohawks. They paid good attention, and I was enabled to speak with much freedom. Attended the prayer-meeting at the Mission-house, and we had a powerful time on account of the presence of the Lord to our souls. Several of my poor Messissauga brethren cried to God for mercy, and were made to rejoice in the pardon of the Great Spirit before the meeting closed. Blessed be my God and Saviour for what he is doing for my poor perishing countrymen!

Monday 4th.—Kept school this day; about two dozen of

the Indian children attended. In the afternoon I felt very unwell, and had great fears that I was going to be attacked with the fever and ague.

Tuesday 5th.—Felt dull and stupid through the day. Went to the prayermeeting in the evening and there were many present. Brother Crawford opened the meeting by a word of exhortation and prayer. The power of the Most High descended upon our meeting, so that believers rejoiced and sinners wept. Brother C. desired me to give a word of exhortation, and to invite the mourners to come forward that we might pray for them. I had no sooner given the invitation than five or six of my Messissauga brethren came forward and fell upon their knees, and began to call upon God for mercy as hard as they could. O the joy and happiness I felt in my soul in seeing these starving souls flocking to the fold of Christ! Long have they remained ignorant of the power and goodness of God to save poor wretched sinners. Three or four found peace through faith in Christ.

Wednesday 6th.—Brother Crawford started this day to return to his native home, and had my own brother being going away I could not have felt more in parting than I did on this occasion. Brother C. has been with us about two years, during which time he has suffered many inconveniences and laboured with great zeal to do us good, and to bring us to the knowledge of Christ. I loved him for his work sake, and when we parted I wept much. May the Lord whom he serves reward his labours, bless his soul, and protect him on his journeyings! In the evening my brother John, brother Sunegoo, and myself went out fishing by torchlight. We caught more than 120 fish. Blessed be God for giving us such success, so as to enable us to feed many of our poor hungry brethren.

Friday 8th.—Kept school this day. In the evening at the prayermeeting a few were made happy. Several of our

Messissauga sisters prayed most fervently for Brother Crawford's safety and welfare, so that he might be spared to return to us again.

Saturday 9th.—Kept school in the forenoon. In the afternoon I went up to my father's. Felt much cast down, but in the evening, whilst engaged in secret prayer, the Lord broke light into my soul, and I praised God with my whole heart.

Sabbath 10th.—Went in the morning to the Mission to worship with my Indian brethren. Brother Thomas Davis, the Mohawk Chief, opened the meeting by singing and prayer in the Mohawk. After this I gave a word of exhortation, first in the English, and then in the Chippeway. We had a good time. When the congregation had been dismissed my brother John and myself attended the Sunday school. There were twenty-two children present, who all behaved very well. Before we dismissed the school I gave the children a word of advice how they were to become good children. They listened very attentively to what was said to them. In the evening we had a powerful prayermeeting, so that nearly all in the chapel felt the love of God. For my part I felt such a fullness of the love of God in my soul I hardly knew whether I was in the body or out of it. May the Lord carry on his work which he has graciously begun.

Tuesday 12th.—Rev. Robert Corson preached to us from 2 Corinthians iv. 17, 18. As many of our people had been much afflicted, the words of the text were very suitable, and we had a precious season of refreshing to our souls.

Thursday 14th.—My mind very uneasy, owing to heavy temptations and trials. O Lord deliver me from temptations and from the cruel power of Satan.

Friday 15th.—My brother's child was this day seized with fits, and to all human appearance will not be with us long in this world. When I looked upon the child my heart was filled

with sorrow. In the evening at the prayermeeting; a good time.

Saturday 16th.—With a trembling hand I this day record the death of my nephew AUGUSTUS JONES, son of my brother John and Christiana his wife. The immortal spirit took its flight about 9 o'clock this morning. It was a severe stroke to us to see such a lovely child taken away from among us, but God called him and we must submit, for "the Lord gave and the Lord hath taken away; blessed be the name of the Lord." We are short-lived creatures, and all of us are traveling to our graves. Our people are greatly afflicted at the present time; many of them are confined to their beds with bad colds and fevers. O Lord, heal thine afflicted children and cause sickness to depart from them!

Sabbath 17th.—Met in the class in the forenoon. There were many present, and the Lord was present to bless our souls. In the afternoon the Rev. Thos. Whitehead preached at the funeral of my nephew, from these words, "Though he slay me, yet will I trust in him." Job xiii. 15. The congregation was large and attentive. My mind was much cast down, owing to the afflictions of my people. May God have mercy upon us, and save us from all harm. Amen.

Monday 18th.—At 10 o'clock, A. M., we committed the corpse of little Augustus to the grave. Henry Aaron, a Mohawk, spoke to the people at some length. When he got through I gave a word of exhortation on the shortness of life. My mind was more resigned to the will of God.

Tuesday 19th.—The Revs. Madden, Shepherdson, Corson, and Matthews visited our society. Brother Madden preached from, "For the time of all things is at hand, be ye therefore sober, and watch unto prayer." 2 Peter iv. 7. We had a very good meeting. I interpreted for brother M. In the evening we had a prayermeeting, and it was a time of refresh-

ing to our souls. I felt much of the goodness of the Great Spirit to my soul, and my heart was enlarged to pray for the continued revival of the work of God amongst us.

Friday 22nd.—The Rev. A. Torry visited the school this morning. There were about 25 children present.

Sabbath 24th.—The Rev. A. Torry preached to us from these words, “And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled. and answered, Go thy way for this time.” Acts xxiv. 25. The congregation was pretty large and attentive. At the close of the service Mr. Torry baptized four of my brethren. It rejoiced my heart to see the readiness with which my people receive the Gospel of Christ. In the afternoon, at 4 o’clock, we had a general prayermeeting. The presence of the Lord was felt by us, and we had a joyful time. I was so filled with the blessed Comforter that I praised God aloud. During the baptism of the four Indians my heart was filled with joy and peace in seeing my nation so ready and willing to receive the Gospel of Christ.

Friday 29th.—Went this day with my father, Mr. Torry, and Thos. Davis, in order to select a suitable ground for our Messissauga brethren to plant corn and potatoes this spring.

Saturday 30th.—In the forenoon, assisted in the Mission school. In the afternoon I went to the Salt Springs, about ten miles below the Upper Mohawks, in order to make preparations and circulate an appointment for preaching for Brother Torry on to-morrow.

Sabbath, May 1st, 1825.—About 10 o’clock, A. M., Brother Torry arrived at the Salt Springs. At 11 Brother T. preached to about 20 of the Mohawk and Messissauga Indians from Revelation xxii. 16, 17. After preaching we had a classmeeting. Several Indian converts spoke very feelingly, inso-much that the white people present were astonished and confounded at the mighty power of God in converting the

poor Indians, and many of them blushed and said they were ashamed of themselves on account of their spiritual deadness and want of more faith in that Gospel which they had long professed to believe. May the Good Spirit stir up the white people that they may become as lights of the world, that the poor Indians who are looking upon them may see their good works, and so convince them of the reality of the Christian Religion. May they no longer be the means of their destruction by continuing to introduce the fire-waters, and other evil habits amongst them, as has been the custom ever since the white man first came to our country. Good Lord, I fear the white men will have to give an awful account at thy bar in the day of judgment for the evils they have inflicted upon the poor red man of the forest. Returned in the afternoon to the Mission at the Upper Mohawks.

Monday 2nd.—Made preparations for clearing and ploughing the land that my Messissauga brethren intend to plant this spring.

Tuesday 3rd.—I collected early this morning six or seven of my brethren to commence the clearing of the land. It being their first attempt in the way of civilization, I found them very awkward and ignorant in working on a farm, and I had to show them how to proceed to clear the land and how to hold the plough. They were very willing to be instructed. About noon we heard the sound of the horn for preaching, so returned to the Mission House, and heard the Rev. R. Corson preach from 2 Peter v. 6, 7. We had a comfortable time during the sermon.

Thursday 5th.—At our morning prayermeeting we had a precious time of rejoicing in the God of our salvation. Assisted my people in clearing the ground lent to us by father Thomas Davis, the Mohawk Chief. We all worked very hard, and by night we felt much fatigued.

Friday 6th.—In the evening at the prayermeeting, a very

good time to our poor souls, for the Lord did bless us abundantly. May the Lord continue to carry on his work until every Indian tribe in Canada shall embrace the gospel of Christ, which is able to save all!

Sabbath 8th.—At 11 A. M. we assembled for public worship in our chapel, which was pretty well filled. Mr. T. Davis opened the meeting by singing and prayer. When he had finished his address to his Mohawk brethren, I gave a word of exhortation, and during my talk the spirit of the Most High rested upon us. Our classmeeting was much blessed of God. My soul was very happy.

Thursday 12th.—Engaged in purchasing seed potatoes for my people. In the evening I visited the wigwam of Pedwawayahsenoqua, who related to me a remarkable dream she had. She dreamed that the heavens and the earth passed away with a great noise, and the Son of God made his appearance, and called her to himself. From this dream I took the opportunity to explain to her the awful day of judgment, and after talking to them for some time we had a word of prayer, and we found it good to call upon the name of the Lord.

Saturday 14th.—Went and procured a few yoke of oxen this morning, in order to plough the ground. My people have been clearing it as a planting ground. My mind was in a thick cloud, and I was much troubled on account of the same.

Sabbath 15th.—In the morning I attended our early prayer-meeting. After breakfast I went with two of my Indian brethren to attend an appointment at the Salt Springs. There were about two dozen of Indians and Whites present. I delivered a word of exhortation from these words, "How shall we escape if we neglect so great salvation." Heb. ii. 3. In the afternoon, I heard the Rev. T. Whitehead preach in Brantford, from Luke xix. 10.

Tuesday 17th.—My mother, John, and myself, planted some corn and potatoes at father's. On our return to the Mission-Chapel, we found our friends engaged at the prayermeeting. We had a pretty good time, but not with that overwhelming power which generally crowns our meetings. My mind very wandering, but I still hoped in God, who is my only refuge in every time of need.

Friday 20th. In our evening prayermeeting we had a most blessed time, so that some fell to the floor under the mighty power of the Spirit. Oh how it rejoices my soul to see my Indian brethren embrace the truths of the Gospel. May God continue to carry on his work amongst my poor Indian brethren !

Saturday 21st.—According to a previous appointment, Mrs. W. J. Kerr, (a daughter of the celebrated Mohawk Chief, Joseph Brant,) visited our School, and gave the children several articles as presents, which were sent to her from the benevolent ladies of the town of Niagara. Mrs. Kerr was highly pleased with the improvements made by the Indian children. Brother Torry also distributed a number of primers. The number of scholars was thirty-four. Mr. Torry dismissed by singing and prayer.

Sabbath 22nd.—At 11 A. M., Brother Torry preached to us from Gen. xxxii. 24. It was, I think, one of the greatest meetings we have witnessed, on account of the mighty display of the power of God. There was a general shout of Glory and Hallelujah throughout the whole assembly. My soul was lost in wonder and amazement in witnessing such a display of the saving power of the Divine Spirit. I felt the glory in my own soul, and I praised the Lord. The burden of my prayer was, "Lord sanctify thy people throughout soul, body, and spirit."

Monday 23rd.—This day I started with brother Torry

or the West, in order to visit some Chippeways and Munceys on the River Thames. Brother Torry preached in Dumfries, from Psalm cxvi. 7. The hearers were composed of different denominations, who all seemed very attentive, and I hoped some good was done. After meeting, we rode about six miles and lodged at Brother Mudge's for the night. My mind this day was greatly exercised for the salvation of the poor pagan Indians.

Tuesday 24th.—We started on our journey and rode about twenty-four miles to Brother Piper's, in Oxford, where we staid all night. I was rather dull in spirit this day, but in the evening I retired to the woods for secret prayer and meditation. My spirit was greatly revived, and I was enabled to commit myself to the care of the Great Spirit.

Wednesday 25th.—We rode about two miles to Brother Harris', where we spent the day. We gave out an appointment for preaching at 4 o'clock, P. M. A pretty good congregation assembled, and Brother Torry preached; the people were attentive, and I trust some good was done to the people. I was wonderfully blessed in private prayer in the woods, for which I desire to be grateful to my Lord and Master. Oh how good the omnipotent God is to his creatures. Let the whole earth praise Him!

Thursday 26th.—After breakfast, we pursued our journey westward, and travelled thirty miles to Brother Connell's, in Westminster—published an appointment at early candle light; about eighteen or twenty attended. I opened the meeting by singing and prayer, and then gave a word of exhortation—had little or no liberty in speaking. Brother Torry also exhorted at some length, but the people appeared quite dull and stupid.

Friday 27th.—After breakfast we started on foot through the woods to visit Munceytown. We were accompanied by

brother John Carey, (a pious and sensible young man who is willing to commence a school among the Indians should there be an opening for one) and Brother Kilburn, who kindly offered his services as our guide through the woods and Indian settlements. We travelled about sixteen miles to George Turkey's, a Chief of the Muncey Tribe, who received us very cordially. We began immediately to explain the object of our visit to him and his people. We explained to him the nature and the necessity of embracing the Christian religion. The Chief and his family heard with attention. We sung and prayed with them. After this the Chief took us to another hut, where he showed us some blankets and a few boards to sleep on. For my part I rested very well, but my companions complained not a little of their hard bed.

Saturday 28th.—After taking a little bread and cheese, we started for the Lower Muncey Village, about 3 miles from George Turkey's. Here we spent the day in conversing with the Indians about religion, and in ascertaining their numbers, and in circulating word for meeting on to-morrow. We were informed that there were about 200 old and young of these Munceys. We found them very ignorant about the Supreme Being. Many of these people understood the Ojebway, in which language I was enabled to converse with them on the things of God.

Visited two families of Ojebways. One of the women I had seen twelve or fourteen years since. Towards sunset we proposed to sing a hymn. Brother Kilburn, our pilot, raised the tune. In a few moments a number of the Indians gathered around us, and listened with both ears to our songs of praise. A drunken Indian came near whilst we were singing, and spoke angry words against us, but we took no notice of him, and he soon quietly left us. In the evening, there was a general stir amongst the Indians, and on enquiring as to the cause

of this movement. I was told that there was a sick woman in the neighbourhood who was supposed to be bewitched, and that the Indians were going to have a great pow-wow dance in order to drive the witch or the witch-medicine out of the woman. Oh the ravages of superstition. How long shall Satan be permitted to deceive the poor heathen of our land. Come Lord, and pull down superstition !

Sabbath 29th.—About noon, we got the Muncseys assembled together on the green grass for Divine worship. We sang hymns. and when about fifty had collected together, I spoke to them in the Chippeway tongue, and informed them the object of our visit to them, and desired them to hear us patiently. We again sang and prayed. Brother Torry then spoke to them on John iii. 6. The Indians sat still for a few minutes, and then began to be very uneasy, talking and laughing, and many walked off. The reason I believe why they were so inattentive, was that they did not understand the English language. Brother Torry seeing that he was only talking to the wind, dropped his discourse and desired me to address them. I rose up and spoke to them in the Chippeway as well as I could. We soon perceived a great change in their behaviour, and they listened with attention. Several of those who had left, now returned to hear. I explained to them the necessity of their embracing the Christian religion whilst the offers of life and salvation were held out to them. I also told them the great things the Lord had done and was still doing for the Indians at the Grand River and other places. I perceived some quite affected so as to shed tears, and my soul was greatly blessed and encouraged. We sung and prayed, and then shook hands with the Chiefs and principal men present, and informed them that to-morrow, about noon, we would again meet them in Council, in order to know whether they would allow us to establish a School and a place of Worship amongst them.

They agreed to meet us at the time appointed. After this we started down the river to visit a Chippeway encampment, called Tumeko's Camp—about eight miles from Lower Muncey. We arrived at the encampment a little before sunset. After shaking hands with the old head Chief, I told him that we were Missionaries, and had come some distance to see them, and to tell about the words of the Great Spirit. The Chief replied that we had come quite unexpectedly to them, and therefore could not at present give us an answer, but that they would hear what we had to say on to-morrow morning. They showed us an empty wigwam, and told us that we might lodge there. Here we built a fire and got some boards to lie on. Brother K. caught a small fish on which we supped. We passed a wretched night as we had no blankets, but tried to sleep with our clothes on.

Monday 30th.—In the morning the Chiefs and some of the principal men met at one of the wigwams, and desired our attendance. There were four Chiefs present amongst this body of Indians, containing about fifteen rude huts or wigwams. We again explained to them the object of our visit to them. One of the Chiefs replied that the words we had spoken to them were strange words, and as Indians never changed their ways without first considering the matter seriously, and that as a number of their Chiefs and men were absent, they could not give us an answer at the present time, but that they would in about one moon and a half all meet, and then they would take the subject into their consideration, and be prepared to give us an answer by that time. We replied that we wished them to weigh the matter seriously, and so proceeded to discourse to them about religion, and shewed them the blessings and advantages they would derive from their having schools and religious meetings amongst them, and urged them to abandon the practice of drinking the fire-water. They replied

that they had a religion of their own, handed down to them by their forefathers, in which they were now walking. As regards their drunkenness, they said that it was the white Christian people who had made them such drunkards as they were. That when they took anything to sell among the white people, whiskey was the first thing offered to them, and that when any of their children went to buy a bit of bread from the whites, perhaps the first thing handed them would be whiskey. I then informed them that all the whites were not good Christians, but that many of the whites were very wicked, and that the Great Spirit was angry with them for their sins; but that they were some amongst them who loved and served God, and wanted all other people to worship and serve the Good Spirit also. The reflection of these Chiefs cast upon the whites is too true; for had it not been that the white people introduced the fire-water amongst the Indians, they would never have become drunkards. What an awful account must the wicked whites give at the great day of judgment, when the blood of those Indians slain and ruined by strong drink will be required at their hands! May the Lord have mercy upon the poor white heathens!

We then took our leave of these poor Indians, who thanked us for visiting them, and said that they would meditate upon the things we had brought before them. We promised that we should again visit them in about two months and a half. Leaving the Chippeway village, we returned to the Muncey village, where we arrived about 10 o'clock, A.M. About noon the Chiefs and men got together on the grass, in order to meet in Council. We were informed that there were four Chiefs among this people, and that two Chiefs were in favour of having schools and religious meetings amongst them; but that the other two were strongly opposed to it, as they professed to live in the ways of their forefathers. Brother Torry requested

them to state their objections. They had nothing to say, only that their fathers had lived and died in their old way, so they wished to follow them. They, however, promised to consider the subject; and that when we visited them again, they would let us know their mind more fully on the matter. We found the Indians in these parts very wild, and greatly wedded to their pagan customs and manners. They are very fond of disfiguring their faces with paint, for since our arrival here we have seen many painted faces, and two men came to our meeting who were fantastically painted all over the head and face with a sort of white clay. They looked more like wild animals than human beings. When our council and meeting was over we travelled on to George Turkey's. We suffered much from hunger this day, having eaten nothing but a bowl of corn soup which Widow Dolson, at Lower Muncey, gave us, and we were very thankful to get even this coarse meal. Spent the night at George Turkey's, with whom we conversed on the things of religion; who informed us that he was willing to become a Christian. He and Chief Westbrook agreed to allow us to commence a school amongst them at Upper Muncey; so we concluded to leave our young friend John Carey, and at once begin a school.

Tuesday 31st.—This morning we took our leave of Chief Turkey, and brother John Carey, who intends to commence a School among the Munceys at the Upper Village, when we were informed eight or ten children might be induced to attend the school. May God bless the labours of Brother Carey. We journeyed through the woods, and arrived at the North Talbot Street about 3 P. M. Having spent five days in the wilderness among the poor Indians, during which time we suffered much for want of food and sleep, we had no reason to complain, or regret having gone to our poor brethren with the Gospel of peace. The Lord greatly comforted and

strengthened our hearts, so that we were enabled to endure hunger and fatigue. Above all, we had the blessed assurance in our hearts that God would in due time convert these poor Indians.

Wednesday, June 1st, 1825.—Brother Torry gave out an appointment for preaching here on to-morrow, at 11 o'clock, A.M. My mind was very wandering this day.

Thursday 2nd.—Brother T. preached to a large congregation from Deut. vi. 6—9. We had a very good time, so that some shouted for joy.

Friday 3rd.—Left this morning for Talbot's Main Street, about thirty-five miles, on the Otter Creek, where Brother T. had an appointment. Brother T. preached to an overflowing house from Psalm cxvi. 7. Good attention was paid to the word preached, and some tears were shed. I also gave a word of exhortation in English.

Saturday 4th.—The Quarterly Meeting at Burdick's Chapel began this day. Brother T. preached from Genesis xxxii. 24. I exhorted after him, and we had a tolerably good time. Our evening prayer was rather dull.

Sabbath 5th.—At 9 o'clock, A.M., our love feast commenced. We did not seem to get into the spirit of humble love; however, some spoke with tears in their eyes, which indicated the sincerity of their hearts. Our love feast closed with the celebration of the Holy Communion. I do not recollect that ever I felt myself more unworthy of approaching the table of the Lord than I did at this time. O Lord, help me ever to remember the great atonement made for my poor soul. At 11, Brother T. preached to the congregation, which was said to be the largest ever seen in this place. The chapel was supposed to hold five hundred, and there were about one hundred outside. I gave a word of exhortation. It was, indeed, a melting time throughout the assembly. At this

meeting, Samuel Wahbuneeb, an Indian, experienced a change of heart.*

Monday 6th.—Started for Long Point, and rode about thirty-five miles to Brother Freeman's, where we staid all night.

Tuesday 7th.—I parted from brother Torry, he going to his Mission down the Grand River, and I laid my course for home. Stopped a little time at Mount Pleasant to see the camp ground where we intend to hold a meeting shortly. A little after sunset I arrived at our Mission, and found our brethren engaged at their prayer meeting. When I came within hearing, I heard them praising the Lord God of Hosts, which indeed caused great joy to spring up in my soul. I felt thankful to find my Christian brethren still engaged in the service of the Great Spirit, and for bringing me back in peace and safety to our dear Mission house.

Wednesday 8th.—Went to father's, where I spent the day.

Thursday 9th.—Rode down to Hamilton, to deliver our School Reports to the Commissioners. My mind very wandering.

Sabbath 12th.—This was a day of rejoicing to us all. The Spirit of the Lord was present at our morning prayer meeting. At 8 A.M., I attended the Sunday School. There were forty-four scholars present—all behaved very well. At 11 A.M., our public worship began; Father Thomas Davis, the Mohawk Chief, opened the meeting by singing and prayer in Mohawk. After he got through, I gave a word of exhortation—first, in the Chippeway, and then in English. We then proceeded to hold our class meeting. I called upon my brother John to assist in leading the class, as there were a great many to speak to. During this meeting the overwhelming power of Divine grace descended upon the people, so that the slain of

* This excellent brother has since died happy in the Lord, January 14th, 1847.

the Lord were seen all over the house. Some praised the Lord aloud, others fell to the floor as if they had been shot, and lay for some time as if dead. One young woman lay in this state about four hours. Our afternoon prayer meeting was also owned of the Lord. Three of our Indian brethren testified that the Great Spirit had pardoned their sins and made them happy.

Monday 13th.—Went up to father's to hoe our corn. My mind was in a right frame of prayer and praise to my God. O Lord may I always enjoy the fulness of thy love! Amen.

Tuesday 14th.—At our evening prayer meeting, the Lord again greatly blessed our souls. Three fell to the floor under the power of the Spirit.

Wednesday 15th.—I was employed in making a pair of shoes for myself. I felt low and dejected. May God revive my drooping soul!

Friday 17th.—Kept school in the forenoon. Our evening prayer meeting was very lively, and some fell to the floor. My soul was blessed at this meeting.

Saturday 18th.—Went to Brantford on business. In the afternoon held a prayer meeting at Chief Oneida Joseph's; six or seven attended, who all prayed, and we had a precious season.

Sabbath 19th.—In the morning at Sunday School. At 11 A.M., we met for public worship. A powerful time. Many shouted aloud, and some fell to the floor. I felt very happy, for which I thanked the Lord. Our afternoon meeting was also crowned with the Divine blessing. In family prayer this evening, the power of the Lord fell upon a young woman who had come to the house with two others. She sunk to the floor, and remained quite helpless. I sat up till about midnight, and then retired to rest. How long she remained in that state I cannot tell.

Monday 20th.—Started with a hunting party to hunt deer

back of Burford township. We returned to the Mission on Wednesday. I had the good luck to kill one deer, on which we lived whilst in the woods, as none of my fellow-hunters killed any until the day we returned home, when one of them killed a small deer. We kept up our meetings whilst we were in the woods, and the Lord blessed our souls. The object of our hunting was to try to procure some meat for our approaching Camp meeting at Mount Pleasant.

Thursday 23rd.—Took a party to the Camp ground in order to erect our tents, so as to be ready to attend the meeting on to-morrow. Returned in the evening to the Mission.

Friday 24th.—All our brothers and sisters left this morning for the Camp meeting, where we arrived in good season, so that all our tents were completed long before the meeting was opened. The white people kept flocking in from all quarters and pitched their tents. Preaching did not begin until about eight in the evening, when the Presiding Elder, the Rev. Thos. Madden, delivered a suitable discourse unto us. The presence of the Lord appeared to be present on the encampment. After preaching our prayer meetings began. My Indian brethren seemed to get the first blessing, and began to rejoice in the Lord.

Saturday 25th.—We had a powerful time in the awakening of sinners, and reclaiming of backsliders.

Sabbath 26th.—The Lord was with us of a truth. Broken-hearted sinners began to cry for mercy, whilst others praised God for pardoning love. Thus did the Lord own and bless our Camp meeting.

Monday 27th.—In the morning, the Lord's Supper was administered, and the meeting closed. About fourteen of my Indian brethren experienced the blessings of pardon at this meeting. How many of the whites were converted, I cannot tell, but the number must have been considerable. Returned home to our Mission.

Tuesday 28th.—At our morning public prayer meeting, the power of the Lord was present, and some fell to the floor and praised the Great Spirit aloud. In our afternoon prayer meeting, Brother Torry, Brother J. Richardson and his wife were present and exhorted us to go on in this good way. We had a good time, and some again fell to the floor under the overwhelming power of the Spirit. For my part, I felt to praise my Eternal God for pardoning love. Oh that the Lord would carry on his work until all the nations of the earth are brought to the knowledge of the truth.

Wednesday 29th.—I was this day employed in ploughing, and hoeing Indian corn; my mind was rather wandering.

Thursday 30th.—I went down with Mr. Daney, an Oneida Indian from the State of New York, to the Salt Springs, where Brother Torry had an appointment; he preached to a small congregation of whites and Indians, who paid great attention; after he finished I spoke a few words. We then proceeded to the river, where Mr. Daney received the ordinance of baptism by immersion, the first Baptist Indian I ever saw.

Friday, July 1st, 1825.—Went and viewed the corn fields of my people; some patches had been injured by the frost, but in general they looked well. In the prayer meeting this afternoon we had a precious time, so that saints rejoiced and sinners wept. May God carry on his work!

Sunday 3rd.—In the morning attended to the Sunday School. At 10 o'clock Brother Torry preached to us from John iv. 14. We had a tolerably good time. The people spoke very feelingly in class meeting.

From the 4th to the 6th was employed in getting ready to go to the Credit, in order to receive our annual presents and payments from Government. The first day we travelled as far as the beach to my uncle Ebenezer Jones', where we staid that night, and the next day, on Friday morning the 8th, we started

for the Credit; before sunset we arrived at my brother-in-law's, Captain John Cameron's, the only Indian belonging to the Credit tribe who at that time lived in a house and attended to civilized pursuits. Here all our people pitched their wigwams. I had a prayer meeting with them in the evening, and the Lord was present to bless us; but I was rather disturbed with a drunken white man, who came in during the time of worship and pretended to be happy. I told him to retire from the place, as he was not fit to be amongst praying Indians—so he did.

Saturday 9th.—Rode from the Credit to York in order to wait on Colonel Givins, who had sent for me; he received me in a friendly manner, and expressed much satisfaction at the account I gave him of the Christian Indians. In the evening I went to a prayer meeting in the town, found the people much engaged, and very humble.

Sabbath 10th.—Started early this morning from town, (Toronto) in order to preach at the Credit at 11 o'clock; when I arrived there I found the Indians had all gone to hear the Rev. D. Culp preach about two or three miles from that place; in consequence of this I made an appointment to preach at 3 P.M., so I rode on to hear Mr. Culp, and arrived just as the meeting commenced; a large congregation, but they appeared very dull. After the services ended we all returned to the Credit, and the people flocked from all directions to hear me preach on the flats by the river side; we assembled here on the green grass that all might have an opportunity of hearing.

I should judge there were about 300 people, Indians and whites. I spoke to my people first in Indian, and then exhorted in English; the power of the Lord came upon some of the Indians so that they fell to the earth, some rejoicing, and others crying for mercy. The congregation behaved very well, and a number of the gentry present expressed their surprise

at what they saw and heard. Before sunset I held a class-meeting with the Indians; they spoke very feelingly of the dealings of God to their souls, and it was a time long to be remembered by us all. There were two of my nation present who joined with us to serve the Lord to-day—Bluejay and Benjamin Crane. My body through the day was very weak, but my mind was supported by grace. O Lord! carry on the work which thou hast begun amongst this people, until all shall serve thee!

Monday 11th.—Spent this day with the Indians; went with a party to the mouth of the River Credit to fish for salmon; caught about forty. Towards evening received the following letter from Colonel Givins, the Indian Agent:

MONDAY MORNING.

Dear Sir—I have consulted the parties concerned, and it is universally agreed upon that the Indians should meet the day after to-morrow (Wednesday,) at the Humber, to receive their payments and presents, I therefore wish you to be there with your scholars and singers, as the Parson and gentlemen will be up with me to see them.

Yours very truly,

[Signed]

J. GIVINS, S. I. A.

To Mr. Peter Jones, *alias*
Kahkewaquonaby.

Tuesday 12th.—We all started this morning for the Humber, which is about twelve miles from the Credit. Arrived there at 4 P.M., so that we had time to fix our wigwams for the night. At sunset we assembled together for prayers; I took my stand on a pile of stones, and delivered a short exhortation; while I was speaking a number of the Pagan Indians drew near to see and hear, many of whom were quite intoxicated; some appeared to be affected, while others mocked and derided; one old woman in particular, known by the name of

Widow Wabbahnoosug,* a relative of mine; but my brethren were happy in the Lord, and shouted praises to our Lord and King.

Wednesday 13th.—About 10 A.M., our payments and presents arrived in a boat from York, and soon after Colonel J. Givins came, who informed me that the Hon. Dr. Strachan was coming up to see the Christian Indians; he, with his lady, arrived about noon. The Doctor presented me with three books, and requested me, after the goods were issued, to assemble the Christian Indians together by themselves, that he might hear some of the children sing and read. While they were cutting and dividing the goods, I got the children together, and selected two hymns for them to sing. The Doctor, Colonel, and Lady Strachan were highly pleased. When the issue was over I assembled all the Christian Indians together; two of them read in the Testament and some in easy reading. The Doctor then spoke to us, expressing his happiness in seeing the work of the Lord among us. He then gave us some advice, thinking it would be best for us to settle on the Credit and erect a village, saying he thought the Government would assist us, and wished us to consult about the matter. After this he concluded with prayer. When the Doctor and Colonel left us we talked the subject over, and it was unanimously agreed that it would be best for us to take the Doctor's advice and settle ourselves at the Credit the next Spring. Previous to the arrival of Colonel Givins and the military officers, I had consulted with the principal Christian men as to the propriety of our refusing to receive the *fire-water*, which

* This woman was soon truly converted, and has continued a faithful Christian ever since. A few winters after, she was afflicted with lameness, which prevented her walking, but so great was her attachment to the house of God that I have often seen her crawl through the snow in order to enjoy the ordinances. At a love feast I once heard her say that she was so happy that her sufferings were not worthy to be named. That she felt as if her body was one round heart hovering in the air, filled with the life of God, and ready to fly away to heaven.

always accompanied the annual presents, to which they all agreed, and requested me to communicate the same to Colonel Givens, which I did. After conversing with the officers on the subject, they kindly complied with our wish, and the kegs of rum were taken back to York.*

Thursday 14th.—Got ready for starting home to the Grand River, but first rode down to town to transact some business. Had another interview with Dr. Strachan, who appeared very friendly, and gave me some more advice as to the way we had better proceed to obtain assistance from Government in our proposed undertaking to settle at the Credit. Sent an appointment by the Indians to meet them at the Credit at 3 P.M., but was detained in town much longer than I expected, which made me quite late; we however held a meeting, and the Lord poured out his spirit upon us, so that many rejoiced, and sinners were pricked to the heart. I was happy to see a large accession to our party of Christian Indians from the pagans who agreed to accompany us to the Grand River.

From the 15th to the 17th we were travelling home to the Grand River. Held several prayer meetings on the way. Arrived on Sunday morning, and heard Mr. Matthews, a local preacher, at 10 o'clock; it was a precious time both at preaching and class meeting.

Sunday 31st.—Rev. A. Torry commenced divine worship at 10 A.M.; I interpreted for him; the house was very crowded. At our class meeting there was much joy, for many of our people who had come up from the Credit had this day determined to enlist on the Lord's side, and forty-five of them were publicly baptized by the Rev. A. Torry. O the wonderful goodness of God to these poor benighted people! May He who has begun this glorious work carry it on!

* From that time to the present no ardent spirits have been issued to Christian Indians.

August 1st, 1825.—Made out a return of the number of Church Members, which was as follows: Mohawks, 27; Ojebways, or as they are commonly called, Messissaugas, 68; Whites, 6. Total 101.

Sunday, August 7th.—Mr. Mudge, an exhorter, spoke to us to-day with much feeling; we had a profitable season.

Tuesday 9th.—The Rev. R. Corson preached a funeral sermon on the death of, as he is generally known, Yankee Jem's child, who died yesterday.

Wednesday 10th.—Accompanied a hunting party to Burford, and if I had not had the good luck to kill one deer, we should have returned home more hungry than when we started. Reached home on the 12th, much fatigued with my journey, and had fears that I should be sick, but the Lord gave me strength again.

Tuesday 23rd.—Started this morning with five of my Indian brethren to the West, for the purpose of labouring for a season amongst the Munceys and Ojebways on the River Thames. Travelled about twenty miles and put up at a public house, where we had prayers in the evening. My mind was somewhat cast down this day.

Wednesday 24th.—Travelled about twenty-five miles this day to Westminster; baited our horses in Oxford, where we visited Mr. E. Harris, who was very low with a fever; prayed with him and then departed.

Thursday 25th.—Started early this morning for George Turkey's, the Muncey Chief, who received us on our last visit. When we arrived at Delaware, we saw a few Chippeways who were dressing deer skins; we spoke to them of the Christian religion; they listened with great attention, and said if their Chiefs were willing to become Christians they would be willing too. Arrived at Turkey's before sun set—found Mr. John Carey in good health: he was glad to see us, and informed me

that he had eighteen native scholars, and that the Indians were quite friendly to him. In our evening devotions we had a solemn time; our party prayed fervently for the conversion of these Indians. Turkey himself appeared very devout.

Saturday 27th.—Started to visit an Ojebway settlement of Indians, called Tumeko's Camp, about twelve miles down the river. Arrived there at 3 o'clock, P. M.; after saluting old Tumeko, the Chief, and others, they showed us an empty wigwam, where we could stay, and gave us some green corn to roast; presently after they brought in a kettle of soup, upon which we feasted. Here we were so beset with those little tormentors, *puhbig* (fleas), that sleep was out of the question; to obtain any rest, I made strings of basswood bark and tied my wrists and ancles tightly round. By this means I partly defeated their attacks.

Sunday 28th.—In the afternoon, we assembled the Chiefs and men together, in order to ascertain the state of their minds; we commenced by singing and prayer. I then endeavoured to point out to them the nature of the Christian religion, and the necessity for them to embrace it; they listened with great attention, and after I finished, they made their objections, stating that when God made the world he placed the Indians in this land and gave them their way of Worship; that the *Hats* (meaning the white people), were placed in another land over the great waters with their own way of worship, and concluded by saying that they would never quit their own way. They brought forward many other objections of a feeble nature. I answered some of them, but I saw that they were so determined to resist the Christian religion that all arguments for the present would be ineffectual. In my opinion one thing that made them oppose so strongly, was that they were making great preparations to hold a great pow-wow, or magic dance, when they intended to display all their magical arts and offer

sacrifices of meat, soup, and whiskey to their gods. Oh the pain of mind I felt when I heard them solemnly protest against the Christian religion, knowing that there is no other name given under heaven whereby we can be saved, but the only name of Christ Jesus our Lord!

Monday 29th.—Early this morning we left these poor deluded people, and on our way, stopped for a short time at Lower Muncey, to ascertain the state of the minds of those Indians. I conversed with our old friend Widow Dolson, who on our first visit so kindly entertained us. She informed me that the men were preparing for a great hunt in order to get some meat for a feast that was to take place in a few days. I asked her how they would like to have a School and Missionary to preach to them. She answered some would be willing, and others strongly oppose it, but that the young men would agree to whatever the Chiefs thought proper. We then proceeded to George Turkey's; two of our men volunteered to go and visit a small body of Ojebways, on the head waters of the river Canan. We held prayers in the evening with Chief Turkey's family and others. They shewed great seriousness, and some of them called upon the Lord to have mercy on them. I believe the Lord has began a good work in the hearts of this people, and I pray that he may carry it on till the work of conviction ends in conversion.

Tuesday 30th.—I went with Mr. Carey and one of our Indian brethren to the Back Street, where Mr. Carey expected the Rev. J. Jackson would preach, but finding him unwell, we were disappointed. Mr. C. requested me to lead the meeting, but I was compelled to decline through fear. Mr. C. then prayed and exhorted the people, after which I spoke a short time. The people were quite attentive, and I hope some good was done.

Wednesday 31st.—Started early this morning for Upper

Muncey, expecting the arrival of the Rev. A. Torry about noon. Two or three Indians came for the purpose of hearing more about the Christian religion, but as I waited some time for Mr. J. Carey and Rev. A. Torry, they went away without my having any opportunity of speaking publicly to them.

Thursday, 1st September, 1825.—This day Rev. A. Torry arrived at George Turkey's. In the evening we all went to Lower Muncey, where there was to be a great feast of the offerings of the first fruits of the earth—which feast the Munceys hold annually. They brought a little of all that they raised, such as Indian corn, potatoes, pumpkins, beans, melons, and squashes, together with twelve deer. The Indian women were busily engaged cooking their provisions. Previous to the commencement of their exercises, they invited us strangers into a long Pagan Temple, prepared for such purposes. There is a door at each end, one opening to the east, and the other to the west. On entering we observed all the Indians seated on the ground round two fires. In the centre of the temple was a large post, round which was suspended a number of deer skins and wampum. I was also informed that wampum is kept buried at the foot of this post. Near the post sat two Indian singers, each with a large bundle of undressed deer skins, which served as drums. There were two young men appointed to watch the doors and keep the fires burning. The doors being closed, the young men brought each of them an armful of hemlock boughs, which being thrown on the fires, smothered them and caused a great smoke, in order that the smoke might fill every corner of the temple. Each man waived his blanket over the fire. This was done with the idea of purifying the temple and driving out the evil spirits. After the smoke subsided, an old Chief rose up, who was the master of the ceremony, with a turtle shell in his hand, which he began to rattle; he then delivered a speech to the people, telling them the object of their

meeting, that they had come together to thank the Great Spirit for the growth and ripening of their corn, &c. When he finished his speech he began to dance, sing, and rattle the shell—the two singers sang with him, beating on their skins; when he took his seat he handed the shell to the next person, who performed in the same way. Thus it went on from one to the other all night. The purport of their speeches was recounting the mercies of the Great Spirit to them during the past year, and telling any remarkable dreams they had had. In the course of the night a number of them went out at the west door, making a wailing noise to the moon; they came in again at the east door. In the morning the meat and soup were divided amongst the people. These feasts often last several days. No drinking or improper conduct is allowed; the utmost solemnity prevails.

Sunday 4th.—Mr. Carey and I held a meeting with the Indians. I spoke to them of the Christian religion; they paid great attention, and I trust some good was done. Towards night I took a walk about two miles and found my horse.

Tuesday 6th.—Mr. B. accompanied me to Otter Creek, where I found my party engaged in religious exercises, conducted by Rev. A. Torrey; we had a refreshing season while waiting on God.

Wednesday 7th.—Started for Long Point; in the evening arrived at Rev. G. Ryerson's, who received us cordially.

Thursday 8th.—Reached the Grand River Mission, where we found our friends well, and as much engaged as ever in the work of the Lord.

September 13th, 1825.—Started from the Grand River to attend the Conference, to be held at Fifty Mile Creek. During the sitting of the Conference a Missionary Meeting was held; Thomas Davis, the Mohawk Chief, made a speech. After the Conference I went to the Credit, and held a meeting

on the Sunday, 2nd of October, a mile and a half from the mouth of the river.

Sunday, Oct. 2nd, 1825.—Preached to my Indian brethren at the Credit Flats during this day. Elder Case paid us a visit during this week.

Sunday, Oct. 16th.—Held meetings with the Indians on the Flats. During this week Elder Case visited and preached to us at the Flats. My brother John and I went to York on business.

Sunday, Oct. 23rd.—Held a meeting two miles west of the Credit, amongst the white people.

Thursday 27th.—Went to York and had an interview with the Lieut. Governor, Sir Peregrine Maitland, on the subject of forming a settlement at the Credit.

Sunday Oct. 30th.—Held meetings on the Credit Flats. During this week Col. Givins and Mr. Chewett, of the Surveyor General's Office, came up and laid out our town-plot. We all assisted in running out the same.

Sunday, Nov. 6th.—Preached at the Credit Flats.

N. B. We, the Christian Indians, returned in this month to the Grand River, where our people wintered. The Rev. Wm. Case continued to manifest his ardent zeal for the prosperity of the Indians. He was now removed from this to the Bay of Quinte District, but in every way in his power aided us in the work amongst the Indians by correspondence, as the following letter will show :

YORK, Oct. 5th, 1825.

Dear Brother—I have left money with Brother Patrick to procure a Book for Records, which please use after the following manner :—

After the first six pages (which leave blank for the purpose of introductory remarks, by way of history, concerning the society,) write out a list of the names of the members of the Society. In doing this, first give their Indian name, then the name by which they were baptized, and of what tribe. Then leave a blank for the

insertion of other names hereafter, of about twelve pages. Then commence the baptisms. * * * * *

You will see that the Book is deposited in safe keeping, free from wet and other injury.

Your's affectionately,

W. CASE.

P. S.—Write me from this place by mail to Kingston, if any thing favourable takes place concerning Indian affairs.—Farewell.

W. C.

To the foregoing I sent the following reply :

YORK, Nov. 10th, 1825.

Dear Brother—Shortly after I saw you, I received the Book for Church Records, and your directions. You likewise wished me to inform you if anything of importance took place respecting our Indian affairs.

There was nothing of importance took place on our first visit to York, but on the 27th of October last, my brother John and I had an interview with His Excellency the Lieutenant Governor respecting the settlement of our Christian Indians on the River Credit. He has kindly offered to build twenty dwelling houses, and a school house for us, between this and next spring. He manifested great satisfaction in hearing of the reformation amongst the Indians, and seems inclined to do something to help them. I do not know to what extent he will aid us in our establishment, but he has certainly opened the hand of liberality to us to build twenty hewed log houses, which will not cost a little.

The good Lord is still carrying on his work amongst us, in bringing poor Indians out of heathenish darkness to the most marvellous light of the Gospel. Yes, dear brother, you may rejoice over ten more converted Indians, since you saw us last at the River Credit. I have, indeed, for my part experienced the greatest blessings since I have been labouring amongst my nation. Frequently in our meetings the Lord pours out His Holy Spirit upon us, like as in the ancient days, so that the voice of praise to God is heard afar off. O! blessed be the name of God for what he has done for us poor Indians: it makes me rejoice while writing these few lines. We have not forgotten the request and promise you made when you

took leave of us at the Credit, that we should pray for you and the Indians down in your quarter, and that you would pray for us. I have frequently heard the Indians pray for you that you might be successful in persuading both the white people and the poor Indians to become Christians, and I hope we have an interest in your prayers, that we may be faithful unto death. We intend returning home next week to winter at the Grand River, and in the spring come down here again. A word of advice will be thankfully received.

I remain your unworthy friend,

PETER JONES, *alias*

KAHKEWAQUONABY.

To Rev. W. CASE.

The following letter is from Mr. Carey, the Munceytown School Teacher, shewing the progress of the work in that place :

MUNCEY TOWN, October 22nd, 1825.

Dear Brother—This opportunity of writing to you by the hand of my father, I seize with pleasure, to inform you that my health is good, and my heart still bent to serve the cause of Christianity in this place. I have been disappointed in not getting up my house this winter, but I have nearly finished George Turkey's, and hope in a few days to be comfortable. Two young men came the other day and made application for attending the school; one from Big Bend, the other from Moravian Town.

Peter keeps steady. George Turkey appears in good earnest for the Kingdom of Heaven. All is peace here, and hopes are good.

* * * * * My fellow citizens of the States, have sent me a good supply of books and stationery, and thanks be to God, I am better provided for than I expected to be in many respects.

What are your prospects amongst the Indians? What has become of the fine that went to your company from Tumeko's Tribe? are questions I want you to answer in your next, which do not fail to write as soon as you receive this. Remember me to your much-respected father, your brother John, and little Johnny, and all that may enquire for me.

The Lord keep you and me from falling into sin, is the prayer of

Your most obedient,

JOHN CAREY.

The following I received from the Rev. W. Case, in answer to my last :

YORK, 4th December, 1825.

Dear Brother.—I write you in haste to acknowledge your letter of 10th of November, and thank you for the interesting information it afforded. We were all much rejoiced to hear of the conversion of ten more of your nation, and of the perseverance of the Indian brethren. We are very desirous that you should make us a visit some time this winter or spring. There are a number of Ojebways at Belleville and the Bay Quinte, who would probably be profited as well as Mohawks. If you could be down in February we should like to send up with you a number of Ojebway boys; they are from nine to fifteen years old, and will be in from their hunting after January. If you can come, make your calculations to be at Bay Quinte by the 12th of February, and Belleville by the 19th, by which means we might have an opportunity of doing good to both Mohawks and Ojebways. The Mohawks have heard of the work at the Grand River, and I think are prepared to receive good. * * * *

* * * * * If you have time, translate and write out the Lord's prayer in Ojebway.

I would recommend you to teach the Lord's prayer and ten commandments to your people, and other sayings of Scripture.

The boys are old enough to come up on foot, but I should like them to have company. If you will write me at Kingston that you intend to come, I will have the boys ready.

Very affectionately yours in the love of Christ,

W. CASE.

P. S.—My kind and respectful regards to your parents and friends. Please inform me in your letter about the boy who came 100 miles to school.

W. C.

Answer to the foregoing :

MISSION HOUSE, GRAND-RIVER, Dec. 28th, 1825.

Dear Brother,—Yesterday I received your letter of the 14th inst., and in answer, inform you that it gave me much satisfaction to hear from you, and of the opening prospects of doing the Indian tribes good in your District. I intend to visit you (if it be the will of Providence,) some time in February, that I may meet your wishes. I will endeavour to be down at one of your quarterly meetings.

With gratitude to Almighty God, I inform you that the work of reformation is still progressing. About twenty-four have joined us since the Conference,—seven Mohawks and seventeen Ojebways; but as I suppose Mr. Torry corresponds with you, it will be needless for me to enter into particulars. As to the boy who came from York to school, he has not attended since we came from the Credit, but tells me he intends to go to school after he gets settled: he is shortly to be married.

I hope, dear brother, we have an interest in your prayers, that the Lord may prosper His work amongst us, and that we may hold fast the beginning of our confidence in the Saviour. I have had many inward trials of late, but I trust the Lord has brought me out of them all. O pray for me, that I may be strong in the Lord, and that I may be humble!

I conclude, by wishing you much success in your labours, and that there may be an ingathering of souls unto Shiloh.

I am your unworthy friend and brother,

PETER JONES.

To the Rev. W. CASE.

The following extract is from a letter of the Rev. W. Case to Mr. Crawford, School Teacher among the Indians at the Upper Mohawk :

STONEY CREEK, 18th Jan., 1825.

My Dear Brother,—

.

We wish much to see a work of grace amongst the Mohawks on the Bay of Quinte. Two weeks ago I made them a visit, sung and prayed sometime with them, and they seemed to enjoy it well; but

they have their prejudices, and these must, by perseverance, be done away. I think we might do them good if we could visit them often, and I know of none more likely to get access to them than yourself and brother Peter Jones. Can you or he make them a visit during the winter or spring? We wish much an attempt for their reformation, or ruin will be the consequence of their intemperate habits, though they are as yet far less intemperate than the Indians on the Grand River were. What is brother Peter doing? Tell him that by all that is lovely in the sacred duties of religion, not to think of the world, its cares, and wealth, but to spend his life in the service of the Church of Christ, in bringing sinners to the knowledge of the truth. There is much for him to do, and he will be wanted, for there are new and important fields opening for faithful, humble labourers. * * * * *

What progress are you making in the Indian language? Have any more Indians been converted?

Farewell,

W. CASE.

CHAPTER II.

L EFT the Grand River this day in company with John Crane, a converted Chief, to visit the Indians at the Bay of Quinte, in accordance with the request of the Rev. W. Case, the Presiding Elder of that District. My mind was very wandering through the day, so that I enjoyed but little comfort in religion, being too much taken up with the busy scenes of this world. O Lord, forgive my wanderings.—*January 31st, 1826.*

February 1st—Started early this morning for Hamilton; found it very cold. Saw some of my Credit brethren encamped near Burlington Bay; spent about two hours with them, persuading them not to neglect the house of God, but to attend the meetings, and be faithful to the Lord. Rode to my uncle, Ebenezer Jones', where I remained the night.

Thursday 2nd.—Started from my uncle's this morning; met my comrade, John Crane, at the outlet of Burlington Bay. Fell in company with two Dutchmen, who could talk about religion. Towards evening enjoyed some comfort in divine things. Blessed be the Lord for any tokens of His love.

Friday 3rd.—Rode to Colonel Givens', where we stayed a little while to enquire into the state of our Indian affairs. He was very friendly, and informed us that he had contracted with a man for the building of ten houses at the Credit, which would be done by July next. After talking about the Indian affairs he asked me to pray with the family, and

for this purpose he gave me a prayer-book to read from. I told him that I never prayed from the book; and he consented to conform to my way. I then read a chapter in the New Testament and prayed. The Lord blessed my soul in a measure. O that the Lord would bless our rulers, and make them examples of virtue and piety!

Saturday 4th.—Took breakfast with the Colonel; afterwards rode into the town of York, called at the Government office respecting our lands at the Credit, and was disappointed in not seeing the Governor's Secretary. We were kindly entertained at Dr. Storyls. I enjoyed little or no spiritual comfort this day, my mind being too much taken up with the things of the world. In the evening attended a prayer meeting, which I found a season of refreshing to my soul.

Sunday 5th.—At 11, A. M., I heard the Rev. J. Richardson preach from Mat. xvii. 28. I enjoyed some consolation while sitting under the sound of the Gospel; heard him again in the evening; the house very crowded. Enjoyed some comfort in prayer. O that I had more faith in the Son of God!

Monday 6th.—Pursued our journey this morning; travelled about 32 miles to Mr. Moore's, in Whitby, where we lodged for the night.

Tuesday 7th.—Left early this morning, called at Mr. Tyler's, engaged in prayer with the family, when the Lord blessed my soul abundantly; after taking some refreshment we rode on to Mr. Perry's at Cobourg, where we were kindly entertained. In family prayer this evening the Lord gave me enlarged desires for the spread of His Gospel, especially among the heathen. Blessed be the Lord for any desire to do good! In the course of the day we saw several Ojebway Indians, most of them intoxicated; my soul mourned to see these poor creatures bringing upon themselves swift destruction.

Thursday 9th.—Started this morning and rode about five

miles, when we stopped at Mr. Gilbert's, where we took refreshment; after engaging in prayer with the family, proceeded to the village of Belleville. Here I met with an Indian lad named Peter Jacobs, who was learning to read, and appeared very anxious to be instructed in the Christian religion and reading; some kind friends at this place had interested themselves in his behalf. After an hour's rest we pursued our journey to the Mohawk settlement; we called at the first Indian house we came to. I enquired if they would be willing to hear me preach that evening? They said they would, but that they had no stable nor hay for my horse, so that with reluctance we were obliged to go elsewhere for lodgings. After travelling a mile or two farther we came to a hut, where the man of the house received us kindly; he was a Mohawk, by the name of Crawford. I talked with him about religion, and informed him of the great reformation that had taken place amongst his nation at the Grand River. He appeared very serious and thoughtful. The Lord blessed me while praying with his family. There is an English Church at this place, where the Indians assemble on the Lord's day, and are occasionally visited by the Rev. Mr. Molay, in whose absence one of the Indians reads the Church service in his own language. They appear ignorant of experimental religion, for they still drink and dance. Oh that they may leave off their wicked practices, and learn to walk in the way that leads to peace and holiness.

Friday 10th.—Started early this morning for Mr. J. Madden's, at Earnestown. My mind was cast down the fore part of this day, but, on retiring to the woods to pray, the Lord poured out His Holy Spirit and caused me to rejoice abundantly, so that my soul was drawn out in strong desires for the advancement of Christ's Kingdom. O Lord, keep me in this way of perseverance and duty.

Saturday 11th.—This morning at 11 o'clock the Quarterly

Meeting began ; met my old friend, Elder Case, and my heart was comforted to see some person that I knew. The Rev. P. Smith preached from Romans. v. 2. A prayer meeting was held in the evening ; they requested me to speak to the people, during which many wept and cried for mercy, while others rejoiced and shouted aloud. Those that were mourning on account of sin were invited by the preachers present to come round the altar, that the special prayers of the congregation might be offered up on their behalf. About twenty came forward, falling on their knees, and crying for mercy ; many of them rose up rejoicing, and returned home praising God for his dying love and pardoning grace. This meeting lasted about four hours, and my heart rejoiced to see the work of God prospering amongst my white Christian friends.

Sunday 12th.—The love feast commenced at 9 A.M. My heart rejoiced to hear of the wonderful dealings of God to his people. But owing, perhaps, to a man-pleasing, and man-fearing spirit, I was not blessed with that spiritual joy and peace which I desired. At the Lord's table I was enabled to realize a sense of the goodness of God to my soul in giving His Son to die for me. At 11 A.M., the public services commenced ; people flocked from all quarters, so that the house could not contain the multitude, and I was requested to address them in the yard ; so great was their curiosity to hear a converted Indian preach, that some held me by my cloak while passing through the crowd, in order to get near the place where I stood. After divine service I rode to Kingston, and heard the Rev. P. Smith preach in the evening to a large and attentive congregation ; when he concluded I exhorted the people, and felt thankful for the help I received from the Lord.

Monday 13th.—This day we started in search of the Ojeb-way Indians, back of Kingston ; after riding 20 or 30 miles,

we found one camp containing two women and five children, the men being absent. Brother Crane and I introduced the subject of religion, by first informing them of the work of God amongst the Indians at the Grand River. Being now sunset, and the nearest house five miles off, J. Crane and I concluded to remain all night with these Indians; but our pilots, Mr. Armstrong and Dr. Yeomans, went to the nearest white settlement, and said they would return in the morning. After our friends were gone, we renewed our talk with the old Indian woman. She appeared serious, but made no reply to the things said to her; we concluded by prayer. My soul mourned over the miserable condition of these poor creatures, and I prayed earnestly that the Lord would open their eyes and cause them to share in his grace.

Tuesday 14th.—This morning John Crane and I visited another camp of Indians about five miles off. We found several Indians both men and women, to whom we talked about religion and the importance of sending their children to school. We asked them if they would be willing to let some of their children go with us to the Grand River to school? One replied that if his brother would consent to give up his boy, he would let his go too. After praying with them we returned to the camp we left in the morning, expecting to meet our friends, Mr. A. and Dr. Y., but they had sent a man after us with a sleigh, who got so impatient waiting, he returned home, so that we were obliged to travel five or six miles on foot through snow almost knee deep to the white settlement, where we arrived a little before sunset quite fatigued, having taken no solid food. After a cup of tea, we started in a sleigh for Kingston, distance 24 miles—had to drive very fast, having two appointments that evening, one at 6 o'clock the other at 8 o'clock. Arrived at the first an hour and a half after the time—another preacher was conducting the service. I had the opportunity

of speaking a few words, but felt feeble and tired. After this we hurried on to the town of Kingston, where we arrived half an hour after our appointment—found the chapel crowded. The Rev. W. Case gave out a hymn and prayed, and then called on me to address the congregation, which I did in much fear and trembling, feeling my weakness and unworthiness to speak to so large an assembly of polished people. In the course of this day I passed through many trials both of mind and body.

Wednesday 15th.—Started from Kingston about noon, and reached Earnestown at sun set. In the evening attended a religious meeting in the Chapel. The Rev. S. Waldron and I exhorted, after which we held a prayer meeting. At this meeting mourners were invited forward to be prayed for; several came, and two or three professed to experience the pardoning love of God.

Thursday 16th.—Left Mr. Madden's this morning for the Mohawk Settlement, where we intended preaching to the Indians, but were informed on our way that they were opposed to our holding any meeting on their lands; and this report proved to be true, for when we arrived at the Settlement, Mr. Case had the following letter put into his hand:

To Mr. W. Case.—

MOHAWK VILLAGE, February 15th, 1826.

Sir,—Being informed that a Peter Jones would wish to preach in this place, we would observe that we have no desire to hear him, or run after any new fangled doctrine, but intend to keep to that Church whose ministers first sounded the tidings of salvation in the forests of our forefathers, and turned them from the errors of their ways to the knowledge of the only true God; whom we still wish to worship in the way wherein we have been instructed, and to continue in the things which we have learned, and have been

of, knowing of whom we have learned them, and beg to subscribe ourselves,

Your's truly,			
their		their	
PAULUS	X	CLAUS,	BRANT X BRANT.
JOHN	X	HILL,	DAVID X CLAUS.
JACOB		GREEN,	JOSEPH X HILL.
ANTHONY	X	SMART,	WM. X JOHN.
DANIEL	X	GREEN,	JOSEPH PENN.
marks.		marks.	

P. S.—Such we believe is the wish of all the Mohawks in this place.

Notwithstanding this letter, we proceeded to hold a meeting. There was a pretty large congregation both of whites and Indians, and we had reason to believe some good was done. After the meeting closed, we were informed that this opposition originated from a white man, who influenced the Indians to sign the foregoing letter, which he himself had written. Thus are the poor Indians too often made the dupes of designing and self-interested persons.

These Indians have adopted the manners and customs of the white people more than those on the Grand River, and have not been at all backward in learning their vices, for they drink, dance, and fiddle well, and where these leading evils are practised, they often lead to misery and ruin.

Friday 17th.—Rode from the Mohawk woods to Belleville, where we spent the day—felt quite unwell with a bad cold—enjoyed but little comfort of mind, which caused me to mourn. Here we met with about a dozen Ojebways, principally young men and boys, who having heard of us, came a distance of thirty miles to see and hear what we had to say. After saluting them, I began to explain to them the object of our visit to this part of the country; that we had travelled a great way to see them and tell them about the religion of Jesus Christ, and

hoped that they would listen to us. After thanking them for coming to meet us, we sang and prayed with them; they appeared sober and thoughtful.

Saturday 18th.—Had prayers with the Indians this morning—conversed with them about religion.

Quarterly Meeting commenced at this place to-day, public service at 1 o'clock, after which I exhorted the Indians a short time. Visited them again in the evening, when Elder Case, John Crane, and I talked to them at some length. The mode of instruction which Elder Case got me to explain was, "that we were all brothers by creation, that God was our Father, that he made one man at the first, and that all nations sprung from him; that the difference in our colour arose from circumstances, such as the climate and our mode of living; that the Great Spirit who made our first parents, was no respecter of persons, and that whatever he promised to one person he said to all nations; that all had a right to share in his love, and the blessings of His Gospel." Some appeared affected and thoughtful, which greatly encouraged us to hope good was done.

Sunday 19th.—Went with our Indian friends to the love feast held in the Belleville chapel. I felt humbled to the dust at the table of the Lord, to think how much the Lord had done to save poor sinners, of whom I was the chief. My soul cried, "Glory to God for dying love. O blessed be the Lord who has redeemed us by the price of his blood, and purchased salvation even for the poor Indians!" At 11 o'clock Elder Ryan preached, after which I was called upon to exhort, which I did in fear and much trembling, first to my own people and afterwards to the whites. When the meeting was over I found two more Indians had arrived, and were sitting outside, one known by the name of John Sunday, and the other Moses. They had heard of our being in that part of the country, and came some distance to see us, and hear what we had to say. At the evening service

these Indians attended with the others. I explained to them the broad road that leads to destruction, and the narrow road that leads to heaven. I was much encouraged to hope that these poor Indians would receive the Gospel from the serious attention they paid to what I said.*

Monday 20th.—Visited the Indians again this morning, and after singing and prayer, we gave them further religious instruction. I first gave them a short address, then called on John Crane to address them. I asked them what they thought of the things they had heard, and whether they would like to become Christians? They answered that was their desire—they would be glad to do better. I likewise enquired whether they had any boys they would like to send up with us to the Grand River School? After consulting amongst themselves, two lads volunteered to go, James Jackson and Pahdequong, the first 16, and the other about 14 years of age. We took them under our charge, but having only one horse, we had to procure what is called a jumper, and to take turns in riding. I attended a funeral among the white people in the afternoon, about eight miles from the village, when I spoke to them on the shortness of life, and necessity of preparing for death.

Tuesday 21st.—Being now prepared to return home, we set off with the two lads, and on Friday arrived at York, and on Saturday evening at the head of the lake.

Sunday 26th.—Attended divine service in Hamilton, where we met a number of the Credit Indians. My soul rejoiced and took courage in finding them still serving God, and happy in his love. After class meeting an appointment was given out for me to preach in the evening, which I did both in English and Indian.

* I have often since heard John Sanlay say that he never forgot the two roads, and that from that time he began to pray, and resolved to try and serve the only true God.

Monday 27th.—Started from Hamilton, and arrived at the Mission House, Grand River, about sunset; found those of our Indian brethren who were at home still persevering in the service of the Great Spirit.

Tuesday 28th.—In our morning prayers my soul was wonderfully blest; we all rejoiced while worshipping the Great Spirit. Attended the general prayer meeting in the evening, when Brother E. Stoney preached to us and held a class meeting. We had a powerful time—saints rejoiced, and sinners wept and mourned.

March 4th.—My brother John having business at the Court of Requests at Brantford, I accompanied him down to see the proceedings of the Court; was much grieved at the immoral conduct of some of the white people.

Sunday 5th.—After early prayer meeting, I attended the Sunday School. About noon Mr. Crawford preached, and I exhorted—attended the class; had a happy prayer meeting in the evening. Oh Lord, keep me humble and thankful until death.

Monday 6th.—Went up to see my father, where I staid all night.

Thursday 9th.—Spent a happy hour in secret prayer and meditation this evening. I feel sensible of the great benefit derived from secret devotion, and mourn that I too often neglect this great duty. How true are the words of our Saviour, "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly."

Saturday 11th.—Was visited this day by a clergyman of the name of Carter, who preached to us from these words: "Our Father which art in Heaven." In the afternoon went to Brantford, and had some conversation with the above named gentleman about our Indian affairs at the Credit.

Sunday 12th.—After morning prayers, Mr. Crawford and I attended the Sunday School at 11 A.M. The Rev. A. Torry preached to us from the parable of the wedding garment. We had a precious and powerful time. Assembled for prayer meeting in the evening.

Tuesday 14th.—Started this morning with my father for Mr. George Ryerson's, who had kindly invited me to spend two or three weeks with him in order that I might study the English Grammar.

Wednesday 15th.—In the afternoon arrived at Mr. Ryerson's, and commenced my studies in the evening.

Friday 31st.—Having spent sixteen days with Mr. George Ryerson, endeavouring to improve in the English language, which I found a *dry* study, I prepared this day for returning home on the morrow. Mr. Ryerson and family have treated me with the greatest kindness, for which I feel truly thankful, and for the pains Mr. Ryerson has taken to instruct me. I pray that he may not lose his reward.

Sunday 2nd.—This was a day of rejoicing, not only to myself, but I trust to all my Indian Brethren who attended Divine Worship. At the commencement of our religious services, Mr. G. Ryerson spoke to us from the 1 Cor. xiii., and after one or two Indian exhortations were given, the meeting closed. In the class meeting the Lord poured out his Holy Spirit in a wonderful manner, so that many fell to the floor without strength to rise, others, clapping their hands, praised aloud the Holy One of Israel. In the evening we held a prayer meeting—received a poor backslider on trial, who appeared truly penitent.

Monday 3rd.—Received a letter from Mr. J. Carey, School Teacher amongst the Munceys on the River Thames. My heart rejoiced to hear that some families were brought over to the faith of the Gospel, and that the prospects were encouraging.

Saturday 8th.—Prepared for our removal to the Credit; towards evening went to my father's, where I remained all night.

Sunday 9th.—Father Davis, the Mohawk Chief, and I, conducted the services of the day.

Monday 10th.—My brother John and I started for the Credit, and reached our uncle, E. Jones', where we remained the night.

Tuesday 11th.—Left my uncle's, and arrived at Mr. Polard's, near the Credit, much fatigued and very cold.

Wednesday 12th.—Met several of the Credit Indians this day; had prayer with them, and the Lord was present to bless us. Slept at our uncle Austin's.

Thursday 13th.—Came from Austin's to the Credit Flats, thence down to the mouth of the river, where we met with many of our people. I immediately proposed having prayer with them. For this purpose I gathered a few slabs and blocks of wood for our Bethel; we commenced worship by singing and prayer. The Lord, who dwelleth not in temples made with hands, was graciously pleased to pour out His spirit upon us; some were silently adoring the Holy One of Israel, while others praised him aloud. Glory, glory, be to God for what I saw and enjoyed myself this day! After prayers, John and I went to a friend's house for the night; here we met with two Indians intoxicated; they appeared to have been deceived by some wicked, designing men, who told them there was no harm in drinking a little. We talked and reasoned with them about the disgrace they were bringing on themselves, for which they appeared sorry, and promised amendment.

Friday 14th.—John and I went to York to see Col. Givins about our Indian affairs; he informed us that Government were going to have twenty-five acres of land ploughed for us on the Flats; but could not inform us of any further aid at present.

Saturday 15th.—Got a party of the Indians to clear and

burn some brush on our village lots; returned to our lodgings hungry and fatigued.

Sunday 16th.—I felt so extremely unworthy and ignorant this morning, that I thought it would be folly and presumption in me to attempt to speak in public; however, I endeavoured to compose my mind so that I might know the will of the Lord concerning my duty. Before the time for service, felt my mind much encouraged. At 11 o'clock we had a meeting in a barn; both Indians and whites flocked in to worship the God of Israel. I endeavoured to speak from John iii. 14, 15. In the evening held a prayer meeting with the Indians. Here the Lord was graciously pleased to pour out His Holy Spirit upon us, so that our hearts were filled with love, joy, and peace. My soul was as happy as it could be. Surely the Lord hath heard and answered my prayer, for at evening time it was light. Glory, glory, be to my God and Saviour! O that all the nations of the earth could feel and know the comforts of a hope full of immortality and eternal life! Hallelujah in the highest, the Lord God Omnipotent reigneth!

Monday 17th.—Waited for Elder Madden, who had made an appointment to preach to us to-day; about noon he and the Rev. Egerton Ryerson arrived; at 2 o'clock Mr. Ryerson preached to us from 1 Pet. ii. 7. "Unto you therefore which believe, He is precious." He spoke with energy, and it was a profitable time to us. After service Elder Madden baptized nine of our Indians, five adults and four children. Received from the Elder ten dollars, and my brother John fifteen, which was very acceptable.

Tuesday 18th.—Removed the Indians from the mouth of the Credit to the Flats, and made some necessary preparations for commencing our work, and put up a temporary bark chapel, where we held our meetings till we could raise a better.

Wednesday 19th.—Our party was employed in clearing off

village lots. Felt extremely unworthy of conducting and managing both the temporal and spiritual affairs of these Indians, who appear to look to me as their leader, but was enabled to look to the Lord for wisdom and grace to help me in the faithful discharge of my duty.

Thursday 20th.—In the afternoon some of us went to Mr. Watson's, where we heard the Rev. G. Sovereign preach from Acts iii. 22.

Saturday 22nd.—Went with a party of the Indians to a Quarterly Meeting near the 16 mile Creek. Heard Elder Madden preach from Psalm li. 12. Enjoyed much comfort during this service, and also at the evening prayer meeting.

Sunday 23rd.—Both at the love feast and at the table of the Lord I was enabled to rejoice in the God of my salvation. At noon Elder Madden preached from Heb. xii. 1, after which I endeavoured to exhort both in Indian and English.

Thursday 27th.—Intending to raise a temporary building for our meeting and school, we cleared a piece of land and got out some poles and crotches. In the evening held our usual prayer meeting.

Friday 28th.—Went with a party to Mr. Racey's mills to raft down boards for our school and meeting house.

Saturday 29th.—Preached a funeral sermon in the adjoining white settlement. In the afternoon raised and boarded our school house.

Sunday 30th.—In the morning I held the first Sabbath school that had ever been kept in this place; about 40 attended, who behaved very well, but I was much at a loss for teachers, not being able to do justice to so many. At 11, A. M., I commenced the public service, by first reading a portion of Scripture, and then singing and prayer, after which I endeavoured to explain a portion of Scripture in the Indian, and concluded by speaking a few words in English, as there were

many white people present. I felt very weak in body, but, thanks be to God, my faith was strong, and there was a shaking among the dry bones. In the class meeting the Indians rejoiced greatly. I was much disturbed with a violent cough, but my soul was filled with the glory of God. When the sun was about an hour high our prayer meeting commenced, and the Lord again poured out his good Spirit upon us, so that there was a shout of great joy in the camp. At dusk I dismissed the meeting, but the brethren had their vessels so full of glory and of God, that they returned home singing the praises of God Most High, nor could they, when at home, restrain their overflowing feelings, but gathered on the green grass, and again continued to offer up prayer and praise for some time. Never shall I forget the joy and the peace I felt this day. Praise the Lord, O my soul! Amen.

Monday, May 1st.—Went to York this morning to see Colonel Givins. Slept at the Rev. J. Richardson's, and was benefited by his godly conversation.

Wednesday 3rd.—Commenced a day school, with about 30 children. Felt grateful to see that the children of my brethren were willing to receive instruction.

Thursday 4th.—At noon Rev. J. Richardson preached to us from, "The son of man is come to seek and save that which was lost." We had indeed a refreshing time while listening to the words of eternal life.

Sunday 7th.—After our early prayer meeting I attended the Sunday school, at 11, A. M.; Mr. Anderson preached, and I exhorted in Indian. Attended a class meeting in the afternoon, and the Indians were happy, but my heart was wandering, cold, and hard.

Sunday 14th.—After early prayers, attended Sabbath school; 45 present, who behaved extremely well. At 11, A.M.. I conducted public worship, endeavouring to enforce the neces-

sity of love and union amongst the brethren, from 1st Epis. John iv. chap. In the afternoon Rev. J. Carter preached.

Tuesday, 16th. The Rev. W. Case paid us a visit and talked to us on religion. Received a letter from Rev. John Reynolds, of Belleville.

Saturday 20th.—Towards evening Elder Case and Rev. A. Torry visited us, and gave us some instruction how to regulate and bring the society into order. About noon heard shouts of praise in the bushes; the brethren, while retired for their private devotions, sang and prayed to God aloud. Glory to God in the highest for these pleasing manifestations of his favour to us poor Indians!

Sunday 21st.—Elder Case preached to us from the 12th chapter of Romans, which I interpreted in the Indian, after which Mr. Torry exhorted. About 2 o'clock I started with Elder Case to visit the Indians on the Bay of Quinte; arrived at York before evening, and heard Rev. Mr. Ryerson preach a Missionary Sermon from these words, "A light to lighten the Gentiles." I felt very reluctant to leave my Indians, but if I can be of any use where I am going, my desire is that the Lord's will may be done.

Monday 22nd.—Remained in York all day; felt solemnized when I beheld the busy multitude apparently so thoughtless about eternal things; I thought a town would be a poor place for me.

Tuesday 23rd.—Proceeded on our journey this morning; Elder Case stopped by the way, but requested me to proceed with all haste to Belleville; spent the night at Mr. Cryderman's.

Friday 26th.—Reached Belleville about 9 o'clock this morning; saw some Indians on my arrival, who appeared glad to see me. I despatched two of them to invite a few Indians

who were planting about six miles from this place. Held a meeting with them in the evening, endeavouring to convince them of the necessity of embracing the Christian religion; they were very attentive, and I had hope that the Lord would bring them to the knowledge of the truth.

Saturday 27th.—Held a prayer meeting with the Indians in the morning, and about 9 o'clock started with the Rev. J. Reynolds for a Quarterly meeting on the south shores of the Bay; about fifty Indians accompanied us in canoes. Arrived at the meeting about 1 o'clock. The Rev. J. Black preached, and I addressed the Indians. At our prayer meeting in the evening several of my native brethren prayed with great fervour, others spoke, and all praised the Lord for what he had done for them. At the close of the meeting several young persons came with tears in their eyes, and caught hold of my hand, saying, "We are going to serve the Great Spirit because we love him with all our hearts." At this meeting John Sunday was converted. O the joy I experienced while thus engaged, worshipping with these children of the forest. May God carry on his work amongst them!

Sunday 28th.—Our love feast was lively, the Rev. F. Metcalf and the Rev. J. Reynolds preached, after which I spoke to my own people, and then to the white people. Returned to Belleville in the evening. Could but regret I had come, for had I remained at Belleville I should have had more time to instruct the Indians.

Monday 29th.—Prayer meeting with the Indians in the morning; felt much encouraged and grateful to God, as their minds seemed to be opening to religion. At 11, A.M., Rev. J. Reynolds and I collected them in the chapel, and endeavoured to point out to them their deplorable condition, and the great need for reformation. The Lord was pleased to lay too his helping hand, and there was weeping throughout the assembly.

Spent the afternoon in searching for my horse, which had strayed from the pasture. Short prayer meeting in the evening—a solemn season.

Tuesday 30th.—Travelled all the forenoon in search of my horse, but to no purpose. About noon held a meeting with the Indians, and explained to them the sufferings of our Blessed Saviour, and the nature and design of the Lord's Supper. Two or three Indian brethren exhorted. Spent the afternoon in looking for my horse; again disappointed. Elder Case and Mr. Breakenridge arrived this evening. After almost despairing of ever finding my horse, I heard this afternoon that a horse answering the description of my poor animal had been found by a farmer several miles up the river, so I sent two Indian lads and they brought him back to me, for which I was thankful.

Wednesday 31st.—Had prayers with the Indians in the morning. Two o'clock being the hour appointed for the baptism of the Indians who had given evidence of a change of heart, we assembled in the chapel, where Elder Case first gave a short account of the commencement of the work of God amongst the Aborigines of this Province. I then exhorted them in Indian and explained the nature of baptism. After this, those other adults who were considered fit to receive the solemn ordinance were called forward, being twenty-two. We closed with a class meeting, in which many told their good determinations, and those who had not been baptized rose up expressing their desires to become Christians. The whole number that appear to be under serious convictions is between fifty and sixty.

Thursday, June 1st.—Early this morning held a prayer meeting with the Indians. After breakfast Elder Case baptized eleven children belonging to the Christians. I spoke to them a short time, entreating them not to neglect praying

to the good Spirit, to live in peace one with another, be industrious, and never more taste the fire waters; I then bid them farewell: they expressed their gratitude to me for visiting and instructing them. At 10, A.M., set off for home, spending the night at Mr. Meriman's, where I was kindly entertained.

Friday, June 2nd.—Travelled about forty-six miles; called on Mr. S., the great Indian trader, to enquire the state of the Indians about Rice Lake. He informed me they were very intemperate and wicked, but he thought they might be reformed if proper means were used, adding, "he would help me if there was any hope of making them more industrious in catching beaver,"—prizing the beaver more than the souls of the poor Indians.

Sunday 4th.—Rode this morning to our Settlement at the Credit. Found the Indians engaged in the Sabbath School, and all pretty well excepting Brother George Youngs, who was very ill. At 11 o'clock our public service commenced. Mr. Anderson preached. After he concluded, I informed the people of the gracious work amongst the Indians at the Bay of Quinte. There was great rejoicing on this account; our hearts were filled with gratitude to Almighty God for what he had done for us poor Indians. At the afternoon prayer meeting, there was a general shout of praise in the camp.

Monday 5th.—Towards evening at the request of the sick man, George Youngs, we had prayers with him that he might be resigned to the will of God, as there was little hope of his recovery. He said there was only one thing on his mind, "he should have liked to live a little longer to have known more of this good religion, but for that he was willing, if it pleased the good Spirit, to die then." O Lord, spare thy servant a little longer if thy holy will—nevertheless not our will, but thine be done.

Tuesday 6th.—In the morning prayed with Brother George

Youngs, who was evidently sick unto death. He appeared very prayerful and resigned to the will of God. Dr. A. called; he informed us, there was no hope of his recovery. About ten o'clock word came to me that he was dying, so I hastened down and got there just as he was breathing his last. He fell asleep in the arms of Jesus, to join with the glorified spirits above, where in the Paradise of God he will rest from all his labours. Blessed be God that he died a Christian! At our prayer meeting in the afternoon, we had a solemn time. O Lord, continue to carry on thy work till all the Natives of the forest become Christians!

Wednesday 7th.—At 11 A. M., I preached a funeral-sermon to the Indians, on the patience of Job.; while addressing them on the duty of resignation to the will of God, under all the dispensations of his Providence, there was a solemn joy on every countenance, and frequent bursts of praise. After this service, I committed to the grave the remains of our good brother, in sure and certain hope of a glorious resurrection. This is the first Christian Indian buried at the Credit. In the afternoon rode to see Col. Givins concerning our temporal affairs.

Monday 12th.—Started with a number of the Indians to attend a Camp meeting on Yonge Street, where we arrived the next day about noon. During the meeting (which lasted three days), a number both of whites and Indians professed to experience a change of heart. At the close, several Indians received the solemn ordinance of baptism. The name of the Lord be praised!

Wednesday 21st.—Col. Givins issued our payments and presents. On reading the receipt of the land payments presented for the Chiefs to sign, I discovered a discrepancy between the amount of the original agreement and the amount of goods now received. The original agreement stated that

the Credit Indians were to be paid for lands ceded to the Crown, the annual sum of £522 10s. currency, in perpetuity. Whereas the amount of goods now paid to the Indians, was £472 10s. Thus cutting off £50. I directed the attention of the Inspecting Officer to the same, and asked him why this was done. He immediately called Col. Givins to explain to us why this reduction had been made. He replied that he was not at liberty to explain.

Thursday 22nd.—Left with several of the Indians for the Grand River Camp meeting, which commences to-morrow near Mount Pleasant. I found my Father and family in good health. At this meeting some were brought to the knowledge of the truth as it is in Jesus. The weather was unfavourable which made it unpleasant.

Monday, July 2nd.—From this day till the 21st, I kept close at home, holding public services on the Sabbath days, and prayer meetings during the week. The Great Spirit was with us of a truth, and some were brought from darkness to light, and from the service and power of Satan, to the service of the true and living God. To Him be all the glory! Amen.

July 29th.—This day I received the following letter from my dear father, together with the valuable and useful present of a horse:

COLD SPRINGS, GRAND RIVER,
July 17th, 1826.

DEAR PETER—I last evening received your most pleasing letter, respecting the goodness of our Lord in carrying on his work of grace at the Credit, of which I truly rejoice to hear. Be humble, faithful, and thankful, and the gracious Lord will bless you and your labours; for after we have done our best, we have done no more than our duty; the work is the Lord's. I returned last evening from our Quarterly Meeting on the Governor's Road; about thirty of our Indians attended, who in general appeared happy in the Lord. I also

experienced something of the goodness of God, which makes me more humble and thankful, and I hope and trust, through the goodness and assistance of God, I shall be more faithful than I have been.

Please to give our true love to John and Christiana, and all the rest of our friends at the Credit. We expect to meet you and them at the Camp meeting. I think a good many of our Indians will come down at that time. I send you JACK, and hope the Lord will preserve both you and your beast. He is quiet and hardy; the only fault I know, he stumbles sometimes, and if you find that he does not suit you as a riding horse, you can change him for some other; but always tell your reasons. May the Lord bless you. Pray for your unworthy father,

AUGUSTUS JONES.

TO MR. PETER JONES.

N. B.—Tell Christiana that I have promised to bring her mother to the Camp meeting; she went with us to our Quarterly Meeting.

A. J.

Thursday, July 20th.—Made preparations this day for a journey to Lake Simcoe, in order to preach to the Indians in that vicinity, and also to attend a Missionary meeting near Newmarket, with the Rev. E. Ryerson. Two of our christian Indians from the Bay of Quinte, John Sunday and Moses, volunteered to accompany me. These brethren have been on a Christian visit with us for a week, during which time their faith and religious knowledge have been greatly increased.

Friday 21st.—Started with my two native brethren for Lake Simcoe. Arrived near Newmarket on Saturday evening, and met the Rev. E. Ryerson.

Sabbath 23rd.—At 10 o'clock, Mr. Ryerson preached a Missionary sermon at Tyler's Meeting House. I exhorted after him, and was greatly blessed whilst speaking. Blessed be God for his loving kindness to me a poor unworthy creature! At 3 o'clock Mr. R. preached in the village of Newmarket, to a large concourse of people in the open air, the church being too

small to contain so large a congregation. His text was Mark xvi. 15. About thirty pagan Indians were present. When Mr. R. concluded, I spoke to the Indians. After telling them the object of our visit, I explained to them the leading doctrines of the Gospel. I also spoke a few words to the white people who were listening with profound attention. Brother John Sunday then addressed the Indians, and told them about his conversion and christian experience, which seemed to have a good effect on their minds. We shook hands with the Indians at the close, and conversed further with them on the subject of religion, finding by their conversation that they were favourable to Christianity, we promised to meet them the next morning at their camps.

Monday 24th.—Visited the Indians according to promise, and held a meeting with them. I first spoke to them on the subject of religion, then Brother Sunday, and afterwards Moses, arose up, and in a forcible manner exhorted them to accept the gospel of Christ, telling them if they refused to hear, eternal fire would be their portion for ever and ever; and added that all drunkards who would not leave off drinking, would be cast into hell. After he finished, I desired them to tell us what they thought of the things they had heard. Chief Snake rose up and said—"Brothers: We feel very thankful to you for your visit to us, to shew us how wretched and miserable we are in our present condition, and to tell us what the Great Spirit would have us do to make us wise, good, and happy; for my part I am ready and willing to become a Christian. I hope that all my young men will become good and wise, and serve the Great Spirit." He then enquired when they should have a school. Another old man rose and spoke to the same purpose. We then sang and prayed, commending them to the Lord, and so took leave of them, departing in hope that our labours had not been altogether in vain in the

Lord. About noon I parted with my companions, Sunday and Moses, who returned home rejoicing in what they had seen and heard, and said they should tell their brethren what great things the good Spirit had done for their brethren at the Credit, and those whom we had just visited. I was much encouraged during this visit to persevere in my feeble efforts to do my native brethren good.

Friday 28th.—Started in company with a number of our Credit Indians, to attend a Camp meeting at the Twelve Mile Creek. Arrived in the afternoon and fixed our tents. Met with my father and the Grand River Indians. During this meeting, which lasted till Monday, 31st, my native brethren rejoiced greatly in that Great Being who is no respecter of persons, but dispenses his heavenly blessings on all who call on His name. At the close of this meeting, the Presiding Elder invited all those who had experienced a change of heart to come forward to the stand: about forty advanced, among whom were three Indians. I thank and praise the Lord for what I have enjoyed at this Camp meeting. It is because thou, O Lord, art good and merciful, that thou dost bless such a poor unworthy creature as I am!

Monday 31st.—Returned to the Credit. In the afternoon had a funeral service over a child that died during our absence, daughter of John Muskrat. I endeavoured to speak to them from 1 Cor. xv. 22. My heart was overwhelmed with love for the dear children, desiring much their happiness in time and through eternity.

Monday, August 7th.—Received a message from Col. Givins, requesting the Chiefs and principal men to meet him in Council at York. His Excellency the Lieutenant Governor having a communication to make to us, we accordingly set off early in the morning.

Tuesday 8th.—About 10 o'clock Col. Givins took us before

the Commanding Officer of the Garrison, at which place he, (Col. G.) delivered to us the following message from the Governor, Sir Peregrine Maitland. He stated that he was requested by the Governor to inform us that he, (the Governor,) was very much opposed to our attending the Methodist Camp meetings, and that if we persisted in going to any more of them, he would cast us off, and have nothing more to do with us—that we could now take our choice, either to desist from attending Camp meetings, and retain the good-will and aid of the Governor, or persist in going and lose his friendship and assistance. This was, indeed, a great trial to us, and I was for a few moments quite confounded and astonished, having been taught to believe that man was a free agent, and had a right to worship God according to the dictates of his own conscience; and also that the King's laws granted all his subjects liberty to worship God as they felt it their duty; so that if a man thought it right to retire to the woods to pray, who had a right to prevent him? or if he felt it his duty to confine his religion to the Church, who had a right to judge him? Is not God the judge of all men, and are we not accountable to him for our stewardship? After a long consultation between ourselves, the Chiefs thought it advisable for the sake of what the Governor had done and was doing for us, not to oppose his will in this matter, particularly as we were just commencing a settlement, and endeavouring to improve in civilization.

I abstain from giving further comments on this affair, but leave others to judge for themselves.

Thursday 10th.—Received a letter from the Rev. J. Richardson, informing me that a number of Indians at the Holland Landing, from Lake Simcoe, were desirous of seeing me, and hearing me speak on the subject of religion.

RIVER CREDIT, August 26th.—The number of Church members at this Mission, is 110. Thirty-five of whom

have joined the Society since our removal to this place. I have known but one disorderly person amongst the whole tribe.

Friday, January 19th.—Started this day to visit the Indians at Rice Lake and Darlington. Met Elder Case at York, and spent the night at Mr. Doel's.

Saturday 20th.—After receiving instructions from Elder Case how to proceed on my journey, and where to find the Indians, I set off hoping to reach Darlington before night, but was disappointed, and did not get further than Still's Tavern.

Sunday 21st.—Arrived this morning at Mr. Cryderman's, near where the Indians are encamped. Went immediately to them. They appeared very anxious for religious instruction, which I commenced giving them on the Lord's prayer and the Ten Commandments; the number present was about forty. In the evening held a meeting with the white people, to whom I endeavoured to speak from Heb. ii. 3. The congregation was large and very attentive. I addressed the Indians present at the close, who were deeply affected, and I pray God that some good may be the result.

Monday 22nd.—In the course of this day's travelling I was enabled to raise my heart to God for a Divine blessing on my feeble efforts to instruct my native brethren. Fell in company with three Quakers, two of whom were preachers; they expressed themselves much pleased with our reformation, and exhorted us to be faithful in following the Great Spirit. Spent the night at Mr. Aylesworth's.

Tuesday 23rd.—Started from Mr. Aylesworth's, near Cobourg, and travelled to Monaghan. Put up for the night at Mr. Thompson's, where, in the morning, I spoke to a small congregation, from John iii. 14, 15. Had some enlargement of soul to do my Master's will. Oh! that I may be more faithful in the discharge of my duty, both towards God and towards man.

Wednesday 24th.—Left Mr. Thompson's for Mr. Blackstock's, in Cavan, near where the Indians were encamped. In the afternoon I visited them at their encampment, and found a number of them who had just arrived busily employed in putting up camps, and was informed that they were gathering from all parts to this place in order to receive religious instruction. After collecting them together I spoke to them the words of eternal life. While addressing them they broke forth in praises to the Great Spirit, and wept so vehemently, that I was forced to stop and weep with them. After concluding the meeting one of the principal men addressed me, saying, "We are very glad you are come to tell us the words of the Great Spirit, which make our hearts so happy, and which we have found so recently." I replied, it was the will of the Great Spirit that we should love one another, and assist each other in the way to Heaven, and that was the reason I had come to instruct them.

Thursday 25th.—In the morning Mr. Bamford and I visited the Indians; after praying with them we got them to build a bush chapel, which they completed by noon. This chapel was formed by digging away the snow and forming an embankment of it in a circle, poles were then stuck into the ground all round, which we covered with barks and hemlock boughs; a fire was made in the centre. Held a meeting with them in the afternoon and instructed them in the Lord's prayer, so that they might commit it to memory; which many of them did in a short time.

Friday 26th.—Commenced this morning teaching the Indians the Ten Commandments, and other necessary things for them to learn. It delighted me much to see the simplicity of their faith, and with what apparent joy they received religious instruction. Friend Moses and Captain Pahdosh arrived this afternoon with the intention to give them further instruction.

Held a meeting in the evening, and explained to them the meaning of our redemption by Christ.

Saturday 27th.—Instructed my native brethren again this morning in the Ten Commandments by repeating them over and over again, and explaining their meaning.

Sunday 28th.—At 10 o'clock I preached to the Indians at Mr. Blackstock's house from these words, "Go ye into all the world," &c., after which I endeavoured to address the white people who were present, telling them what great blessings the Gospel had brought to the Indians. At 3 o'clock Mr. Bamford delivered a lively discourse.

Monday 29th.—Visited my native brethren this morning for the last time. Gave them some general instructions about managing their religious meetings, and settling their accounts with the traders; concluded by commending them to the Lord. On bidding them farewell many of them began to weep, sorrowing because I was about to leave them, and on shaking hands some put small pieces of silver money, others a few coppers, into my hand, and the women gave me some silver brooches. My heart was almost overcome to witness the liberality of these these poor Indians, and their attachment to me, who am not worthy of the kindness shown me. Oh! that I may never bring a reproach on religion by my unfaithfulness. The number of Indians at this place who have experienced religion I should judge to be about one hundred; seventy-five of them were baptized by the Rev. W. Case, at the last Quarterly meeting held in this place, a few days before I arrived. Col. Givins had lately visited them in order to ascertain whether it was their desire to settle down, and become farmers at the Rice Lake, and that if they were, the Government would assist them by entering into a contract to get some houses built, provided they were willing to pay for them out of their land payments. After consulting among themselves they agreed it

would be best for them to do as the Government recommended. In the afternoon Moses and I started for Port Hope, to visit the heathen Indians that were about that place. Slept at Mr. Thompson's.

Tuesday 30th.—Arrived at Port Hope in the afternoon, but was not able to hold any meeting with the heathen Indians, as most of them were intoxicated. We told them they must be sober next morning, as we wished to speak to them about the Son of God and his religion. Mr. Smith, the Indian trader, was very friendly to us, and expressed his pleasure that the Indians were reforming and becoming sober. Staid all night at Mr. Healey's, where I was kindly entertained by the family.

Wednesday 31st.—About noon collected all the Indians together in a school house that Mr. Smith kindly offered for the purpose of holding our meeting. After singing and prayer I began my instructions. After speaking in English to the white people present, Moses, my companion exhorted the Indians to receive the Gospel, as he knew by experience it was the only thing that could make men happy either in this world or the world to come. I concluded the meeting by telling them that if it was their desire to receive the Gospel they could make it known to us. After consulting among themselves, one rose and said in an audible voice, "that it was their desire to become Christians, and that they would endeavour to do all that we had told them;" as a pledge of their sincerity he called me up to him and gave me his hand. I then exhorted them to be faithful to their promise, and recommended them to attend the instructions of their Indian brethren who had come from Cavan to try and do them good—to this they consented.

Thursday, February 1st.—Left Mr. Farley's, where I slept last night, arrived in the evening at Mr. Moore's, of Whitby, near which place some Indians were encamped. Attended a

prayer meeting, where both Indians and whites assembled. After singing and prayer I exhorted first in English and then in Indian, and trust some good was the result.

Friday 2nd.—After breakfast Mr. Moore and I visited the Indian Camps. Held a meeting with my brethren, and commenced teaching them the Lord's prayer in Indian, and explaining its meaning. In the afternoon employed in the same way. Their anxiety to be taught the will of God encouraged me to labour for them with all my might. Enjoyed very pleasant thoughts this day of the goodness of God to us poor wandering Indians in dying for us, and in giving us the means of instruction.

Saturday 3rd.—As my brethren could now repeat the Lord's Prayer, I employed this day in teaching them the Ten Commandments. One Indian soon repeated them over and over again without making any mistake. At the close of this meeting, I gave them some instructions concerning the observance of the Sabbath. Felt quite rejoiced and encouraged to see the rapid improvement these Indians made in the knowledge of the will of God. May the Lord keep them from all evil! Amen.

CHAPTER III.

L EFT the Credit this day to visit the Indians settled about the Bay of Quinte; met some of the Credit Indians who had been visiting their brethren at Belleville, who informed me they were still praying, and that the good Spirit blessed them a great deal. At this good news my heart rejoiced and took courage.—*Friday, May 4th.*

Saturday 5th.—Rode from York to Whitby and lodged with Mr. Moore; was cast down in spirit, but being informed of the steadfastness of the Indians about Schoogog Lake, was encouraged still to trust in God, and cast all my care on him. A friend informed me of the following particulars respecting these Indians: Two white men went out to traffic with them for furs, taking with them two barrels of whiskey, hoping when they got the Indians into the bush they would be induced to drink, when they would be able to get their furs from them; but in this they were sadly disappointed, for after making one or two of them drunk, the Christian Indians went to them in a body and demanded the liquor, telling them they would not trade with them any more unless they gave it up; so the white men, sooner than lose their trade, gave up the whiskey to the Indians, who immediately took the barrels to the middle of the lake, cut a hole through the ice, tied weights to them and sunk them to the bottom. Thus were Satan and his agents defeated in their black design.

Sabbath 6th.—At 10. o'clock I preached in the school house at Whitby on the parable of the labourers in the vineyard. The congregation paid great attention, and some shed tears,

May God bless my feeble endeavours to His own glory ! Rode to Darlington in the afternoon, and heard the Rev. J. Wilson preach from Prov. xxviii. 13. I endeavoured to exhort after him. Mr. Wilson and I slept at Mr. Cryderman's. Felt much revived in spirit this day.

Monday 7th.—Rode from Mr. Cryderman's to Mr. McCarty's in Cobourg, where I remained for the night. On my way I called for a few minutes on Mr. Smith, the Indian trader, to enquire about the Indians. He informed me that they were encamped at Rice Lake, near Captain Anderson's; that they were all steady and drank no more whisky; were very strict in keeping the Sabbath day, and were preaching and praying everywhere. Mr. S. seemed much delighted with the conduct of these Indians.

Tuesday 8th.—Left Mr. McCarty's for Mr. Williams', at Rice Lake, where I was wind-bound all day, the Indians being encamped on the opposite shore of the Lake. Passed through hard struggles of mind this day.

Wednesday 9th.—Crossed Rice Lake this morning for Capt. Anderson's, where I saw a few Indian women and some boys. Conversed with Mr. Anderson about the affairs of the Indians; he appeared much interested for their welfare. Got two Indian lads with a birch canoe to take me where the Indian camps were, about three miles down the lake. On landing, the women, children, and few men at home, hastened to the shore and welcomed my arrival by shaking hands, some weeping and some shouting. As most of the men were off hunting about the lake, the next consideration was how to get them home. They said that by firing guns one after the other they would return, if within hearing; so three men began and fired about twenty. In an hour's time all returned. They appeared very glad to see me. I immediately collected them for Divine worship, and gave them some general instructions on the plan of redemption

through our blessed Saviour, Jesus Christ. I told them of the goodness of Kezhamunedoo (God) in sending His only begotten Son to save us from Mahjemunedoo, (the bad spirit) and that whosoever would believe on him should be made happy, and when they died be taken up to Ishpeming (Heaven), at which they gave a shout of joy, and some fell to the ground. After an interval of three hours I held another meeting with them, and the Lord was pleased again to bless us. Returned to Captain Anderson's for the night.

Thursday 10th.—Visited the Indians this morning, and spoke to them the words of eternal life. The spirit of the Lord was poured out upon us, and we rejoiced together.

Friday 11th.—Rode to Mr. C. Biggar's, at the Carrying Place. Endeavoured to raise my thoughts towards heaven this day, and the Lord was pleased to shine into my soul.

Saturday 12th.—Left the Carrying Place for Belleville, where I slept. Had little or no enjoyment this day.

Sunday 13th.—At 10 o'clock the Indians arrived. I felt much comfort in meeting them. At 11, A. M., I endeavoured to preach to them from John iii. 7, and then spoke to the white people. Most of the Kingston Indians were up enquiring the way of eternal life; I observed that they were much affected during the service, and trust that some good impressions were made. In the afternoon I accompanied my brethren to Grape Island, where they are forming a settlement; held a meeting with them on our arrival, and the Lord poured out his Holy Spirit upon us, so that there was a shout in the Camp; many fell to the ground, others wept, while others were rejoicing in the love of God. Went in the evening to Mr. Thompson's, where I received a friendly welcome from the kind family.

Monday 14th.—Returned this morning to the Island, and assisted Mr. Ross in building the Mission House. Towards evening the Rev. W. Atwood arrived. At sundown, according

to their usual custom, we all assembled for prayer. After dismissing the meeting they retired to their wigwams praying and praising.

Tuesday 15th.—Helped work at the Mission House this day. All the Indians were employed in doing something towards their establishment. It was very gratifying to see them so industrious and anxious to settle in a civilized manner. Towards evening Elder Case arrived from Hallowell.

Saturday 19th.—Mr. Atwood and I went out fishing this morning, and caught about fifty cat-fish. In the afternoon prepared for the Sabbath. In the evening met the Indians, and explained and enforced the meaning of the 4th Commandment. Felt more encouraged this day to persevere in the heavenly way.

Sunday 20th.—At 11 o'clock preached to the Indians on the Redemption of men, through Jesus Christ our Lord, this being the only name given under heaven whereby we can be saved. The Indians paid great attention and were, I trust, profited. At 5 o'clock preached on Big Island to the white people from these words, "Why stand ye here all the day idle?" The congregation listened with attention, and a few tears were shed, but most of them appeared gospel-hardened. Returned about sunset to Grape Island; found the Indian brethren engaged in their prayer meeting. On entering the chapel saw many of the Kingston Indians on their knees crying for mercy, others were engaged exhorting and encouraging them to give up their hearts to God and believe on Jesus Christ, while some were offering petitions to God on their behalf. The number who professed to find peace were six men and seven women.

Wednesday 23rd.—Elder Case administered the Holy Sacrament to about ninety Indians, and baptized twenty who had lately embraced Christianity. This meeting was very profitable to us all.

Thursday 24th.—Worked till towards evening and then prepared to go and attend the Quarterly meeting near Cobourg. About sunset Elder Case and I took leave of the Indians and departed, having spent twelve days on the Island, during which time, as there were no houses, we slept in a bark wigwam. I reflect with pleasure on this visit, having been greatly blessed myself, and thankful to witness the progress these poor people have made, both in christianity and civilization since I last saw them.

Friday 25th.—Rode with Elder Case from Mr. Gilbert's to Mr. Bales, at Cobourg, and was much edified with the christian conversation of Elder Case.

Saturday 28th.—Met about seventy of the Rice Lake Indians this morning at Mr. McCarty's, who manifested great joy at seeing Elder Case and myself. Before the meeting commenced the Rev. J. C. Davidson and I took down the names of the natives who had forsaken their evil ways and were desirous of being initiated into the church of Christ by baptism. Old and young numbered forty-four. At 11 o'clock Elder Case preached from these words, "Blessed are they that mourn for they shall be comforted." After the service, the Indians were baptized by Elder Case. It was truly an interesting and glorious sight to see so many natives of the forest renouncing paganism and their late wandering habits, with a holy determination to take the Christian's God for their God, and join themselves with His people. They covenanted to be His for ever.

Sabbath 27th.—At half past eight the love feast began—a number rose and told what God had done for them, and many, both whites and Indians, shouted aloud the high praises of Jehovah. After this service the holy sacrament was administered to a large number of white people and about fifty Indians. At noon the Rev. W. Case preached a pathetic sermon on the history of Joseph.

Monday 28th.—Enquired of the Indians whether they would like to plant more Indian corn and potatoes than they had done, and if they did, we would try to help them. They replied they would be glad to plant more.

Tuesday 29th.—Elder Case and I visited the Indians this morning, and, after giving them some advice as to their temporal affairs, they packed up and started home for the Rice Lake. I was much pleased to see the liberality of the white people at this place towards my Indian brethren during their stay here, particularly Mr. John McCarty. May God reward them for all their kindness!

Wednesday 30th.—This morning I got the Indians to commence clearing off the bushes and trees on an island called Spook, or Ghost Island. Most of them were very willing to work, but awkward at their new employment, so that I had to be chief farmer as well as religious teacher. Before sun set I had a religious meeting with them, and explained the doctrine of the *New Birth*, and the evidence of our acceptance with God. Many rejoiced and praised the Lord aloud for the manifestations of his love to poor Indians.

Thursday 31st.—Employed in helping my brethren to clear their planting ground. Instructed them in the evening on the nature and design of prayer, and as a model explained to them the Lord's Prayer. They were very attentive and appeared deeply impressed with the subject, exhorting one another to hold fast what they had heard. I was much encouraged to persevere in the cause of my Redeemer.

Sunday, June 3rd.—Preached at 11 o'clock in Mr. Williams' house, where both Indians and whites collected; spoke first to my own people and then to the whites; felt quite unwell in body and much dejected in spirits. After I finished I called on brother Peter Wahson to exhort, which he did in a forcible manner to his Indian brethren. In the afternoon held a class

meeting on the Island, and enjoyed the satisfaction of hearing my brethren tell what God had done for them in showing them the good and right way, and their determination to walk in this good way as long as they lived. I felt much comforted during this meeting, and I pray the Father of mercies to carry on his work.

Monday 4th.—Set three teams ploughing, and got the Indians to plant after them. Went to Captain Anderson's in the afternoon to enquire about more seed, corn and potatoes. Held a prayer meeting in the evening, which was a blessing to us.

Tuesday 5th.—Employed the Indians in planting—went for the potatoes and received eighteen bushels, which the Captain kindly made a present to the Indians, also a bushel of seed corn. This gentleman also furnished P. Rice Lake's party with as much as they required. Finished ploughing on the Island, in all about five acres. Assisted P. R. L.'s party with a team to haul their fencing timber; gave them some garden seeds. Returned to Mr. Williams' in the evening. Last evening was awoken by a drunken man, who was blaspheming in a most dreadful manner about the Indian preacher.

Wednesday 6th.—Settled for the ploughing. Mr. W. had the goodness to give a dollar towards the Missions. Went to the Island and finished planting about noon. At 1 o'clock we all assembled for Divine Worship, together with P. Rice Lake's party. As this was our last meeting, I gave them general instructions, by enforcing strict attention to the Ten Commandments, and instructed them in the mode of keeping up their religious exercises, and the necessity of leading well-ordered lives, and keeping out of debt, moderation in dress, &c. Concluded by commending them to God, who is able to preserve them from all harm. I called on Capt. Pahdosh, the head Chief, to exhort, which he did in a powerful manner for about half an hour, telling them what the Good Spirit had

done for them in taking away their troubles and making their hearts glad. He further stated that it was a cause of gratitude that their white brethren whose houses were glistening along the Lake, had got their land ploughed for them and furnished them with seed. He then told them that as their brother from the Credit River had been labouring amongst them for some time, and instructing them in the good way, he hoped they would hold fast all they had heard. And as a party of the Chiefs and principal men were going to York on business, he exhorted all his people to pray for them during their absence, that they might return again in safety. After he finished, I made a few more remarks, telling them that it was their duty as a people to love their King and country, and to pray for all in authority over them. After taking leave by shaking hands, I left the Island, having spent about eight days with these enquirers after truth.

Thursday 7th.—Met the Rev. Mr. Osgood at the Cobourg Court house, where he delivered a short discourse to the prisoners, and requested me to exhort after him—some appeared affected. As Mr. O. was on his way to York, we travelled in company. Rode to Port Hope where he had an appointment. Met with about a hundred of the Mud Lake Indians who had been waiting for me at this place. Mr. O. delivered a short sermon to the white people, after which I addressed the Indians. Some were deeply affected and fell to the floor. This tribe have all become a praying people and renounced ardent spirits. I felt very sorry to take leave of them so soon, as they were very anxious to receive instruction. I exhorted the Class Leaders to be faithful. Before leaving them, one of them came to me with four dollars and a half, which he said they had collected amongst themselves, for the purpose of aiding those who were striving to spread the Gospel among their brethren. On parting from them, they all shook hands with

tears streaming down their cheeks. It pained me to leave them, seeing their attachment to me, and great desire for instruction in the Christian Religion.

Friday 8th.—Arrived at York about 4 P.M. Attended a Class in the evening, where I was greatly benefited. Met the Rev. E. Ryerson from the Credit, who informed me that friends there were doing well both in temporal and spiritual things.

Saturday 9th.—This morning met some of the Schoogog Lake Indians who were waiting to attend a Camp meeting on Yonge Street next week. Enquired as to the state of religion amongst them; they informed me that they were all *looking* to the Great Spirit, who made them very glad in their hearts. Arrived at the Credit Village by sun set.

Sunday 10th.—Early this morning we assembled for prayer meeting, when I gave the Indians an account of my journey, and the conversion of many of our brethren; they listened attentively and were much animated with the good news they heard. At 9 A.M., we attended Sunday School, about fifty present. At 12 o'clock the Rev. J. Black preached on the Christian armour, which I explained in Indian—we were much edified by this sermon. At 4 P.M., we assembled again, when I endeavoured to explain the Lord's prayer. I trust we all felt it profitable.

Friday 15th.—Attended the funeral of Charlotte Johns, aged 12 years, who died last evening. She had been serious and concerned for the salvation of her soul about two years, and was regular in her devotions and attendance at school. During her sickness she manifested great desire to go to heaven, and her mother informed me that she often talked about Jesus. No doubt she is now with him singing his praises in the courts above. After a short discourse, I committed the body to the earth, there to lie till the trump of

God shall awake the long slumbering nations under ground. May God sanctify these afflictive providences to the good of this people!

In the afternoon I started for the Camp meeting, which commenced to-day on Yonge Street, 12 miles from York. Slept at Mr. McCormack's, within five miles of the Camp ground.

Saturday 16th.—Arrived at the Camp meeting this morning, where I met about sixty Indians, mostly from Lake Simcoe. I spoke to them the words of eternal life; they paid great attention and were much affected.

Sunday, 17th.—I addressed the white people on the state of the Indian Missions, and the prospect of the Gospel being carried to the western Tribes through the exertions and benevolence of the friends of missions.

Monday 18th.—This morning the ordinance of baptism was administered to such Indians as had experienced a change of heart, and been under serious impressions for some time. The total number was 36—twenty adults and sixteen children. After this ordinance the sacrament of the Lord's Supper was administered. About noon the meeting broke up.

Tuesday 19th.—Brother Law and I arrived at the Holland Landing in the afternoon. We saw only a few scattered Indians, and a number of French and half-breeds who professed the Roman Catholic faith, but in their actions were as wicked as pagans. We lodged at Mr. Smith's, near where the Christian Indians were encamped. This gentleman and his family are much interested in the prosperity of the Indians, and rejoice at the opening prospects before them. Held a meeting with these poor Indians this evening. Their serious attention to the truths of the Gospel greatly encouraged me.

Wednesday 20th.—At 10 o'clock I explained the Ten Commandments; a number of whites, French, and Indians were present. After I finished, John Crane exhorted the Indians

to receive what they had heard, and never again to break the great commandments of God. Many wept, and two fell to the ground. At 6 P.M., I endeavoured to preach to the white people from these words: "How shall we escape if we neglect so great salvation." I concluded by addressing the Indians.

Thursday 21st.—In our meeting this morning I endeavoured to teach the Indians the Ten Commandments, by delivering short sentences, and then the Indians repeating them after; in this way they make rapid progress in committing to memory what is taught them. Visited David Wilson's temple and nunnery. At 5 P.M., I accompanied Brother Law and a number of the Indians to hear Rev. J. Beatty preach about a mile and a half distant—he spoke to us from Rom. v. i., and I interpreted sentence by sentence. The Lord was in our midst.

Friday 22nd.—Cautioned my brethren this morning against believing the traders when they threatened to hinder them from embracing Christianity, as W. Snake, the Chief, informed me that Mr. Bolen and P. Squires had threatened to flog him if he did not leave off attending the meetings, and said many other things to intimidate him in becoming a Christian. Indeed, from all accounts the traders are exasperated at the Indians becoming a praying and sober people; like the Ephesians, their craft is in danger, for if the Indians become worshippers of the true God, their great goddess Diana would be despised and come to nought.

Sunday 24th.—Had prayers with my native brethren, and it was a joyful time. Went with them to Newmarket where we heard the Rev. J. Beatty preach, after which I exhorted both in English and Indian.

Monday 25.—Commenced building a temporary Chapel or School-house of slabs, 24 feet long and 20 wide, near Mr. Tyson's house. The Indians assisted.

Tuesday 26th.—Completed the School-house this afternoon,

which cost only 7s. 6d. in eash. Held a meeting in it before sun set, and the good Lord was pleased to pour out his Holy Spirit abundantly, which made it one of the happiest meetings I have experienced since I visited this people. Our homely Chapel appeared to me none other than the house of God and gate of heaven. Many trembled and wept. My own soul was full of the love of God, and I longed and prayed for the prosperity of Zion and the glory of my God.

Wednesday 27th.—In the afternoon we commenced a school amongst the native children; brother Law was to be their Teacher. At 5 P.M., we assembled for worship. Brother J. Crane exhorted them at some length, after which I gave them some general instructions with regard to their perseverance in the Christian race, and the necessity for their watching against their former intemperate habits, and the malicious and wicked designs of evil men, who would endeavour to turn them out of the good way. They were very attentive while I spoke, and at the end of each subject, responded by saying *haahe*, as a token of its being received by them. Blessed be God for what my eyes see, and my ears hear of the wonderful dealings of God to this people.

Thursday 28th.—This morning we collected the Indians to hear Brother E. Smith preach. He delivered a short discourse from these words: "He that overcome, the same shall be clothed in white raiment." After I gave the interpretation, John Crane exhorted for some time. I then encouraged them to hold fast their profession, and never, never again turn from the commandments of God. I requested those who had experienced a change of heart to rise up; about forty rose, most of whom experienced religion either at the late Camp meeting or since the encampment at this place. We sang a hymn, and then commended them to God in prayer.

Tuesday, July 17th.—Started this day from the Credit

Village, on a visit to the Lake Simcoe Indians, who were shortly to receive their payments and presents from the Government. Called for a few minutes on Col. Givins, who kindly gave me some information about these Indians. Attended a Class meeting at Dr. Morrison's in the evening, and endeavoured in much trembling to speak a few words; had little or no liberty in speech.

Wednesday 18th.—The Rev. E. Ryerson and I set off this morning from York for the Holland Landing,—arrived there about dusk. No sooner did the Indian brethren know it, than they came flocking around to welcome us by shaking hands. The exhorters gave us very pleasing accounts of the progress of the work. They said that the number now obedient to the faith, was more than one hundred; and that above forty professed a change of heart; also that the opposition of the traders was subsiding, and that only a few wicked French were still threatening to beat the Indians. They also informed us that Yellowhead, the great Chief, was much engaged in the good work, and had lately encouraged his people to be firm and faithful in serving the Great Spirit. The school was also increasing, having some days more than sixty scholars, who were making great progress.

Thursday 19th.—Held a meeting with the Indians this morning. The Rev. E. Ryerson spoke to them through an interpreter, explaining the superiority of the Christian religion to that which admitted images and idols. At the conclusion of Mr. R.'s remarks I exhorted them to be steadfast and immovable in the service of God. They paid great attention and were much affected. A number of French Canadians were present, who were quite uneasy and threatened to beat Yellowhead.

Thursday, December 6th.—Started from the Credit for the Grand River, and remained at Mr. Craney's for the night. Nothing worthy of note occurred this day.

Friday 7th.—Rode to Mr. J. Gage's, where I staid all night. Was cast down in spirit. O Lord revive my drooping spirits, and cause me to rejoice in thy love.

Saturday 8th.—Arrived at my father's this evening, and was much comforted to see my relations once more in health. Met with the Rev. J. Messmore, who is the Missionary at this place, from whom I received a pleasing account of the work of God at the Salt Springs. My soul rejoiced at the goodness of God to the natives of the forest.

Sunday 9th.—After breakfast, I accompanied my father to the Mission house, where we found them engaged in the Sabbath School; there were seventeen scholars present, white and Indian children. Many of them could read and repeat their Catechism. At the close of the school I addressed them on the necessity of obeying the laws of God, and being very attentive to the instructions they received; they listened with interest. At 12 o'clock we held a class meeting of about forty, consisting of Mohawks, whites, and Ojebways. It was a solemn season to us all. The Rev. J. Messmore requesting me to fill his appointment, I delivered a short discourse from Heb. ii. 4. This was a good Sabbath to me; and may the Lord continue to prosper his work among this people. Amen.

Monday 10th.—Spent this day in visiting friends. In the evening preached to a small congregation from Acts xiii. 41. The Rev. J. Messmore closed the service. It was a profitable time to my soul.

Tuesday 11th.—Left my father's to visit the Indians at the Salt Springs. Spent the night at Mr. Burch's. Had an interview with William Doxdader the native exhorter, who has been labouring four months with abundant success amongst these people. May the Lord make him a burning and shining light. The work of God is going on well at this place; the society consists of about forty, and the school of twenty

children, taught by Mr. H. Mortin. Enjoyed some christian conversation this day, and found it good to talk about the things of God.

Wednesday 12th—Visited a small settlement of Indians on Fair Child's Creek, where there is a door opened for preaching the Gospel. As these Indians are Mohawk, I spoke to them in English through an interpreter, from Mark xvi. 15, 16. It was a solemn time; held a class meeting with them; about fifteen professed their faith in Christ and were happy in the Lord. Accompanied W. Doxdader in the evening to the river, where we held another meeting composed of Mohawks, Oneidas, and Cayugas, whom I addressed through W. D., from John xv. 24. While speaking, the power of the Lord descended on the people, causing them to shout aloud. They were much delighted with the account I gave them of the work of God amongst their Ojebway brethren: I was much surprised at the actions of a deaf and dumb man who was present; although sitting with his back to the people, he appeared to be powerfully wrought upon according to the fervour of the congregation; his whole body shook like a person in a violent fit of ague. I was informed by W. D. that this man was happy in his heart. Surely it is a proof of the operation of the Spirit of God. Blessed be the name of God who giveth us an increase!

Thursday 13th.—In the morning visited the school at the Salt Springs—thirteen children present—some could read easy lessons, but most only monosyllables. In the afternoon rode to the Upper Mission school, taught by Mr. Seth Crawford; only ten scholars; most of whom could read and write. I felt sorry the parents did not send their children more regularly to school.

Friday 14th.—Spent the day at my father's in reading and writing a letter to a friend. Felt encouraged in reviewing the work of God amongst the aborigines of this country.

Saturday 15th.—Went to Brantford to visit the Rev. Mr. Luggar, the Church Missionary, at the Mohawk Village. Had some pleasant conversation with him respecting the state and prospects of the Indians. He highly approved of our plans at the Credit, and thought he should adopt the same at his Mission. Returned to father's in the evening.

Sunday 16th.—Rode to the Mohawk Village, and heard the Rev. Mr. Luggar preach from John iii. 5. He pointed out the nature of baptism, and the duty of godfathers and godmothers; and enforced the necessity of regeneration to qualify a person for his entrance into the kingdom of heaven. He also took the opportunity to condemn drunkenness. The interpreter was H. A. Hill, to whom the Indians paid great attention; and I pray that the word preached may have its desired effect. Slept at Mr. E. Bunnell's.

Monday 17th.—Left for the Credit; about noon a tremendous snow storm, which obliged me to put up for the night at Brother Cummings', in Flamboro' West. Enjoyed some heavenly comfort this day.

Tuesday 18th.—Arrived at the Credit about dusk—found all well, except my brother George. Attended a class in the evening; it was a time of rejoicing to many. Blessed be God for the precious gift of his dear Son.

Thursday 20th.—Spent the day in rigging a cutter for my intended journey to the Bay of Quinte. Attended the prayer meeting in the evening—a time of rejoicing to many.

Friday 21st.—Started this morning to visit the various Indians residing at Schoogog Lake, Mud Lake, Rice Lake, and Grape Island. Remained a short time in York; called to see the Governor, who, after making some enquiries about the Credit Indians, said he would pay them a visit in a few days. Rode ten miles out of town to Mr. Annes', where I preached to a small congregation from Acts viii. 35. It was a solemn

time, and I pray God to bless my feeble efforts among this people.

Saturday 22nd.—Arrived at Mr. Moore's in Whitby, near where the Schoogog Indians were encamped. Held a meeting with them in the evening, and preached Jesus unto them. It was a time of shaking among the dry bones, and many a soul rejoiced. Received a pleasing account of the christian deportment of these Indians.

Sunday 23rd.—At 10, A. M., preached at Mr. Slone's school house, from Luke xv. 24, on the return of the prodigal son to his father's house, and the blessed reception he received. A number of the natives fell to the floor. Gave the substance of my discourse to the whites. At 2, P. M., preached at the Baptist meeting house from Luke xix. 10. A large congregation attended, who paid good attention. In the evening heard Mr. Marsh, a Baptist Minister, from Luke xii. 31, on the nature of Christ's kingdom. His views were rather too calvinistic for me. I enjoyed my mind very well this day—felt much fatigued in body at night.

Monday 24th.—Rode from Dr. Still's to Mr. Stone's, where the Indians were encamped. While we were at dinner all the Indian men came in, but I knew not for what purpose. After finishing my meal, I walked out, and they all flocked around me, when old Johnson, in a bold and majestic voice addressed me in the following manner: "Brother, we thank you for visiting us to tell us the great words of the Good Spirit. Brother, we want you to tell us what we must do to serve the Great Spirit; for we are as yet very weak and ignorant. All these young men have been trying to keep the good words you told them last winter, and not one of them will taste or smell *Skootawahpook*. Brother, we like to pray to the Great Spirit, and to be taught the good way, and as a token of our sincerity we cast in our mites." He then put half a dollar in my hand, and the rest followed his example, some giving me half a dollar,

some a quarter, some sixpence, to the amount of £1 10s. It was truly a pleasing sight to witness the delight they manifested in giving their little all; for they gave, like the widow, all they had. Here is a lesson for the covetous and parsimonious white man, who possesses enough and to spare, and yet withholds from the support of the Gospel. In the evening I held a meeting in the school house, addressing first the whites and then the Indians. After the white people retired, I held a class meeting with my people, and was much pleased to hear them speak to the purpose, showing that they had correct views of the plan of salvation by Jesus Christ.

Tuesday 25th.—Rose this morning with feelings of gratitude to God for his great mercy in sparing me to see another Christmas day. Rode to Mr. Wilmott's neighbourhood, where I preached to an attentive congregation on the nativity of our Saviour. My soul felt joyful this day. O the goodness of God in redeeming the world by the gift of his Son!

Wednesday 26th.—Rode from Mr. Ketchridge's to the Rice Lake Mission.

Thursday 27th.—Visited the Indian brethren this morning and found them all well; held a meeting with them in their new school-house; gave them a lecture on the beatitudes of our Saviour; it was a solemn time. After I got through I told any of them who felt inclined to speak. Captain Pahtosh, the head Chief, rose and exhorted his brethren in a feeling manner. Many tears marked their contrition. The number that attended was about eighty. In the evening held a prayer meeting with them, when there was a mighty display of the power of God. O my soul, praise the Lord for his wonderful goodness to the children of men!

Friday 28th.—Brother H. Biggar, the school master at this place, being absent on a visit to his friends, I determined to keep school till his return; about forty-five children attended;

many could spell in two syllables, the rest in their abs. This school was opened on the 13th of November, 1827, and has been increasing in numbers ever since. The scholars manifest great fondness for learning. In the evening I preached on the parable of the Ten Virgins; great attention marked their desire to improve in religious knowledge. O Lord, bless my feeble efforts amongst this people!

Saturday 29th.—Kept school in the forenoon, and in the afternoon crossed the lake to Captain Anderson's, where the Chief, Peter Rice Lake, lives. Has a comfortable log house 18 x 18, which he built principally with his own hands. Towards evening returned to the mission, and at candle-light gave my brethren a lecture on the Ten Commandments, which most of them can repeat in their own language.

Sunday 30th.—At 9 o'clock we had a Sabbath school of about 60 scholars. At the close I addressed the children on the duty of improving time, and the love of Jesus Christ to little children. This affected them much. At 11, A. M., preached to a crowded congregation on the prodigal son. A serious attention was apparent, and many tears bespoke that they felt the force and power of Divine truth. To God be all the glory! In the afternoon held a class meeting; it was a very interesting time indeed. O what comfort my soul takes in hearing my brethren declare what God hath done for them in opening their eyes to see the good way, and comforting their hearts by the Holy Spirit. May God ever preserve them in this way until he brings them all home to glory! At the close of this meeting I again urged on them the necessity of striving to live unblamable lives, that their enemies might find no occasion to speak reproachfully of their Christian profession.

Monday 31st.—Kept school, and in the evening endeavoured to instruct them on the nature and design of prayer, from the Lord's prayer. A blessed time to our souls.

Tuesday, January 1st, 1828.—Rose with feelings of gratitude to Almighty God for preserving my unprofitable life through the past year, and bringing me in health and comfort to see the commencement of another year. At 10 o'clock we assembled for worship, when I spoke to them on the mercies of God to them during the past year. I reminded them of their former scenes of drunkenness on this day, when they worshipped their appetites in serving sin and Satan, and the great contrast in their present happy situation in obeying the laws of God, and worshipping the Great Spirit. In the evening I preached to them on the necessity of regeneration.

Wednesday 2nd.—In the evening instructed the Indians on various subjects, particularly on the duty of economy and cleanliness. When bidding them farewell many threw pieces of silver into my hands, thanking me for my visit. In reviewing the time I have spent with these people I acknowledge with gratitude the display of God's mercy to us since we have been together.

Thursday 3rd.—Started this morning for Grape Island, where I arrived on the 5th; found the mission family and Indians all well. The brethren appeared very pleased to see me, and flocked from their houses to welcome my arrival by shaking hands. In the evening we had a powerful prayer meeting. I found the condition of these people, both as it respects religious experience and temporal enjoyment, much improved since my visit last May.

They have now eight log houses 18 x 20, which have been built principally by their own labour. Some benevolent white people kindly subscribed to purchase brick for chimneys, glass, nails, &c. The Rev. S. Waldron is their Missionary, and the school is taught by Miss S. Yeomans; about forty children attend, and some read in the Testament.

Sabbath 6th.—At sunrise we held a prayer meeting; at

11 A.M. I preached on the parable of the Prodigal Son, after which the Rev. S. Waldron concluded the meeting. It was a time of rejoicing to many souls. At 3 P.M., held a class meeting: Bro. John Sunday assisted. At our evening prayer meeting we invited any who were burdened and heavy laden to come forward, and we would pray for them; about half a dozen advanced, amongst whom was a conjureess, who had formerly practised her witchcraft, and was a member of the Roman Catholic Church. Feeling the weight of her sins, and the force of truth, she cried to the Lord in the bitterness of her soul for mercy; we all prayed for her, and in about half an hour she experienced the pardoning love of God. She rose up rejoicing and praising God, for having brought her to the knowledge of this good religion, and said she would now always worship the Great Spirit as we worshipped Him. She then fell to the floor, and laid for about six hours without any signs of life; when she came to she expressed a great deal of joy. Many of the brethren professed to experience a deeper work of grace in their hearts.

Wednesday 9th.—Accompanied Brother Waldron to the Big Island. Held a meeting with the people. In the evening, visited and prayed with some of the Indians in their houses—found it very profitable.

Thursday 10th.—Elder Case arrived about noon, when the Indians shewed how glad they were to see him, by every man, woman, and child, coming out of their houses to take a peep at their spiritual father, *Keehe makahdawekoonahya*,* (the big black-coat man.) In the evening, Elder Case spoke to us on the goodness of God in sparing our lives and bringing us together once more. He also related the happy death of Mr. Cunningham, who died last Sabbath in the triumphs of faith. The brethren paid great attention. Wm. Beaver interpreted.

* The signification of a minister of authority.

Friday 11th.—Employed part of the day in writing. Being fast-day, we assembled for worship about noon, and several exhorted and prayed in a feeling manner.

Saturday 12th.—Went with Elder Case and a party of Indians to Sauguin Island to chop firewood. In the evening, the Indians were collected together to shew what they had manufactured within the last two weeks; it amounted to 172 axe handles, 6 scoop shovels, 57 ladles, 4 trays, 44 broom handles, and 415 brooms. These were examined by Elder Case, Mr. and Mrs. Waldron, and Mr. and Mrs. Williams, who highly approved of the work, and commended the Indians for their industry. It was the most pleasing specimen I ever beheld of Indian industry; and could those benevolent persons who have given of their abundance for the good of these people witness such a sight, I think they would be more than repaid for all their gifts of love. Attended a prayer meeting in the evening.

Sabbath 13th.—At half-past 8, A. M., love feast commenced and continued till 11 o'clock. The whole time was taken up by the Indians telling what God had done for them in shewing them the good way to Ishpeming. One said, "I have overcome, by the help of Jesus, my worst enemy, whisky, so that I have no more desire for it. I have also overcome lying, speaking bad words, and hatred; I now love all my brothers and sisters, and hope we shall all see each other in our Great Father's house above." About noon public service was commenced by Elder Case, who explained the nature of the old covenant given to the children of Israel by Moses, and also the nature of the new, as revealed to us by Jesus Christ. I interpreted sentence by sentence. Brother Waldron exhorted the white people in a feeling manner. A collection was taken up. I was pleased to see the willingness of my native brethren to cast in their mites for the support of the Gospel. The Lord's Supper was ad-

ministered to about 90 natives. In the evening Elder Case baptized an old Indian woman from Kingston, and her three daughters, who had lately been snatched from the burning of *Skootawahpoo*! (fire waters,) also five infants. Our prayer meeting in the evening was lively and powerful. Some of our white brethren told us their experience, which I interpreted to the Indians, who were much pleased to hear what God was doing for them.

Monday 14th.—Assisted Brothers Case and Waldron in forming this society into classes; their numbers amounted to 172, including those from Kingston. We divided them into six classes, appointing leaders to watch over and instruct them in their way to heaven.

Wednesday 16th.—Attended a council of the Indians, the purport of which was to petition the Governor for a small tract of land, for the purpose of obtaining fire-wood and pasture convenient for the establishment. The following persons were appointed to wait on his Excellency, viz: John Sunday, John Simpson, William Beaver, Jacob Shippegaw, and John Pigeon—Chiefs and principal men of the tribe. They also requested me to accompany them, and assist them in their request. In the evening Elder Case gave a few rewards for industry to those who had made the most brooms, axe handles, and ladles, for the last two weeks, with a view to stimulate them to greater industry.

Thursday 17th.—Prepared for our journey to York. After speaking a few words to this devoted people, we commended them to God, and departed from them bathed in tears. Since my last visit to this place five adults have died in the triumphs of faith, amongst whom was John Moses and his daughter Jane, the first fruits on this mission.

Saturday 19th.—Arrived at Cramahe at 10 o'clock, where a Quarterly Meeting is to be held this day and to-morrow.

The service commenced at 1, P. M., when the Rev. W. Case preached from Rev. iii. 15, 16, 17. I endeavoured to exhort after in Indian and English. The prayer meeting was cwned of God to the conversion of some souls.

Sabbath 20th.—At 9 o'clock the love feast commenced. Some were enabled to rejoice in God. At noon Elder Case preached, and I exhorted both in Indian and English. The holy sacrament was then administered to a goodly number. At the close of these services I accompanied the Indians about five miles off to Mr. Powers', where I preached in a school house, from Luke xix. 10. Mr. Holmes exhorted and concluded the meeting.

Tuesday 29th.—This day the Indians from Belleville, Rice Lake, and the chiefs and principal men from the Credit, met at York, in order to hold a council with Government—but on arriving it was postponed till to-morrow at 10 o'clock.

Wednesday 30th.—At 10, A. M., we all left town for the Garrison, where the council was to be held; about 11 we were conducted into the Major's quarters to appear before Colonel Givins and a number of officers. John Sunday was the first who spoke. I interpreted for him, and lawyer Givins, acting as clerk, took down the speeches. The substance of John Sunday's speech was as follows: "That as a people they had for a long time remained in darkness and ignorance—that a short time ago their eyes were opened to see their miserable condition, when they were brought to the knowledge of the Christian religion, and since they had embraced Christianity they had settled on the Bay of Quinte; that when they considered the future welfare of their children, they found that the Island they claimed would not afford them sufficient wood and pasture for any length of time, and that they had now come to ask their great father, the Governor, for a piece of land lying near them." He then proceeded to ask the Government in what situation

Big Island was considered; whether or not it belonged to the Indians? and, if it did, they asked their father to make those who had settled on it without their consent, pay them a proper rent, as they had hitherto turned them off with two bushels of potatoes for 200 hundred acres of land. In the last place he asked permission of their great father to cut some timber on the King's lands for their buildings. This Chief spoke with much freedom and energy. Captain George Pahtosh then spoke in behalf of the Rice Lake Indians, in substance as follows: That he had come up to ask of his great father some assistance; he said that having seen his brethren on his right hand and on his left comfortably situated in houses to keep themselves and their children warm—he now asked his great father for the same assistance that his brethren at the River Credit had received; that is, that the Government would let them have a tract of land lying near Captain Anderson's, and also build them a village, for which they were willing that Government should reserve a portion from their annual payments for five years. He also stated that the Grand River Indians were still making intrusions on their hunting grounds. James Ajetance, the Credit Chief, then made a short speech, as follows:—“Father, we your children living at the River Credit desire to express our thanks to our great father for his kindness towards us in settling us down, and providing comfortable houses for our families; but having heard some bad birds crying that we did not own any lands on the Credit, we wish to know from our great father how much land we really possess, as it is the desire of our young men to become farmers, (the chase being almost destroyed by the white settlements) we therefore humbly ask, our father that each of our men may have or possess as much land as one farmer holds.” The officers appeared friendly to these applications, and said that the Indians had come in a good time before all the Government lands were disposed of.

After the council, Colonel Givins desired my brother John and me to go to the Governor's office, as the Governor's Secretary had some communications to make to us. We accordingly went, and, after waiting an hour, were informed that owing to a multiplicity of business, they could not make the communications that day, but desired us to call to-morrow at 11 o'clock. Various were our conjectures about this strange Government proceeding.

Thursday 31st.—John and I called this morning on Dr. Strachan; he was very friendly, and made some enquiries about the general state of the Indians, and requested me to give him in writing a short statement of the condition of the Belleville and Rice Lake Indians, which I promised to do. At 11, A.M., we again appeared at the Government House, but waited till 1 o'clock before any communications were made to us, when we were summoned into the presence of Major Hillier—the Governor's Secretary, Dr. Strachan, the Attorney General, and Col. Givins. To our astonishment, we were now informed by Dr. Strachan, that the Governor did not feel disposed to assist the Indians so long as they remained under the instruction of their present teachers, who were not responsible to Government for any of their proceedings and instructions, he was therefore unwilling to give them any encouragement. But should the Natives come under the superintendence of the Established Church, then the Government would assist them as far as laid in their power. When stating their reasons for wishing us to come under the teaching of the Church of England, the Dr. and Attorney General said, that the Indians were considered by the Government to be under the war department, and therefore it was necessary that they should be under their instruction; and that another reason was, that it would make the missionary establishments more permanent; whereas at present they were liable to fluctuation,

the only resource of the Methodists being that of subscriptions. It was also proposed to my brother and me, that if we would assist them in this undertaking, and come under their directions, our salaries should be increased, and we should have access to the contemplated college. We told them that their request would cause much dissatisfaction to the Methodists, as they claimed the Indians for their spiritual children, having been the first who taught them the christian religion. They replied, they could not help what the Methodists would think about it, as it was necessary the Indians should be responsible to them for their conduct. We then told them that it was not in our power to say one way or the other, but that we should leave it for the Indians to decide themselves. They requested an answer as soon as possible. Colonel Givins gave us to understand that the request of the Credit Indians would most likely meet with the approbation of the Governor, and desired John to make out a return of the number of families residing at the river Credit. We then proceeded to the quarters of the Chiefs who were waiting for answers to their petitions. When we told them what had been communicated to us, they sighed deeply, and after a long silence said, "Then all our labours have been in vain with our great father the Governor;" but John Sunday with an air of disdain replied, "We have heretofore made out to live from year to year even when we were sinners, and shall not the Great Spirit whom we now serve take care of us, and preserve us from all harm." I cautioned them not to be too much troubled about it, but to leave it to God in prayer, to which they assented.

Friday, February 1st.—This morning I carried in to Dr. Strachan the statements he requested respecting the Bellville and Rice Lake Indians, of which he approved. Our conversation turned upon the proposals, made yesterday, when I gave him to understand that I should not take any influential

part in the business, but leave the matter altogether for the Indians to decide. He then told me that the Government would accomplish their design whether my brother John and I were willing or not, but added that if they had our assistance it could be accomplished sooner. About 9 o'clock, Elder Case and I started for Lake Simcoe and Newmarket; reached Mr. Hartman's, where we slept.

Saturday 2nd.—About noon left for Newmarket, where a Quarterly Meeting is to be held. Found the state of these Indians very flattering: most of them remained firm in their profession of the christian religion, and more had been added to the church since our last visit.

Sunday 3rd.—Love feast commenced at half-past 8 this morning; many of our white friends spoke of the dealings of God to them, and our Indian brethren bore a good testimony to the love of the Saviour in their hearts. An Indian from Lake Huron said, "Brothers and sisters, I will tell you what the Good Spirit has done for me: Once I was very wicked and very ignorant; but, a short time ago, I found the good way, and now I am very happy in serving the Good Spirit. I hope to see all our white brethren as well as all our Indian brethren in our father's house in heaven." An Indian woman said—"I have a long time been wandering in the forest, not knowing where I was going, but was hedged about in darkness, so that I could not see the good way; but on hearing that some of my own kinsfolk had found the Good Spirit, I started in search of them, and when I found them they told me all about what the Great Spirit had done for them; how he had sent his Son into this world to tell the Indians as well as white people what they must do to be good and serve God, and how he had died for all people, and that as many as would believe on him should be saved and go to heaven. I believed what they said, and began to call upon the Great Spirit, to forgive my sins and make me

happy, so that I now see the good way, and intend to walk in it as long as I live." The holy communion was administered to a number of white people, but the ordinance was put off with the Indians till after the public service, and the baptism of a number of them. About noon Elder Case preached from the character of Abram and Lot, and the destruction of Sodom and Gomorrah. I gave the substance to my native brethren, and spoke a few words to the whites. After dismissing the congregation we commenced taking the names of those who were proper subjects for baptism—the number amounted to thirty. Being placed in a row, Elder Case asked them several questions; at the end of each they answered in the affirmative, *ahauh*, (or yes); they were then commended to God in the solemn ordinance of baptism. They appeared much devoted to God, and to enjoy his love in their hearts. The holy sacrament was then administered to about fifty Indians, and it was a solemn time; many a tear fell from their tawny cheeks, bespeaking the sincerity of their love to the Saviour of the world. In taking down their names, we found two men had two wives, on which account we were obliged to withhold the ordinance of baptism from them until they proved their determination to live like Christians, by parting from the last wife they took.

Monday, February 4th.—According to appointment, held a meeting with the Indians in the evening. Elder Case and I endeavoured to instruct them in many things in religion, industry, and economy. After this we formed them into three classes, of 25 or 30 each, and appointed two leaders to each class of the most pious and gifted amongst them.

CHAPTER IV.

ARRIVED at the Credit before night, and found all well, excepting my brother George, who is still confined to his bed with chronic rheumatism. The Rev. James Richardson, appointed missionary to this place, had moved his family here during the last week. Found the school doing well under the care of my brother John and Miss Sellicks. Attended a singing school in the evening; they sang their various parts delightfully. May God tune the hearts of these children of the forest to sing the high praises of Jehovah!—*Wednesday 6th.*

Saturday 9th.—Elder Case passed through the village on his way to the Toronto Quarterly Meeting; spent a few minutes with us.

Sunday 10th.—Prayer meeting early in the morning; Sabbath School at 9 o'clock. At 11 Mr. Richardson preached from Heb. xi. 27, 23, 29, the substance of which I gave in Indian. After dismissing the congregation, the Class Leaders met, to whom Mr. R. spoke individually on the state of their minds, and the condition of their classes. A good account was given. In the evening I preached to my brethern from Luke xix. 1, 10; great attention and apparently much feeling; spoke till I was quite exhausted; felt much of the goodness of God in giving his well-beloved son for our redemption.

Monday 11th.—The great Chief Yellowhead arrived from Lake Simcoe, bringing pleasing accounts of the reformation of his people, and the prosperity of the school taught by Mr. W. Law.

Thursday 14th.—Employed in writing this forenoon. In the afternoon visited Peggy Ball, who is very sick, and in danger of apoplexy ; she is the oldest person in this tribe. After taking about a half pint of blood from her she appeared easier. She was very happy in the Lord, and said, “ Sometimes I am so happy in the Lord, that some nights I cannot sleep at all ; and when I do sleep, I dream about being in heaven amongst the happy people who have got there before me. The good spirit has been very good to spare my life till I should see my grand-children serve the Great Spirit. I hope I shall see all my children, grand-children, and great grand-children in my father’s house above.” We sang and prayed with our grandmother, as we called her. There being some strange Indians present from the River Thames, opposed to Christianity, I took this opportunity to address them on the first principles of our holy religion, warning them of their danger in neglecting to obey the words of the Great Spirit. They listened attentively, and appeared thunder struck and convinced of the Gospel, but made no reply. I invited them to attend the evening prayer meeting ; they accordingly came ; some caught the Spirit of God and rejoiced in his love.

Friday 15th.—A general fast at this place for the blessing of God to attend our approaching Quarterly Meeting—felt much pain in my breast, a complaint with which I am much afflicted.

Saturday 16th.—At 2 o’clock, P. M., we assembled for Divine service. Mr. Richardson preached and I exhorted—a pretty good time. At the close of the meeting, Elder Case arrived—held a prayer meeting in the evening.

Sabbath 17th.—At 9 A.M., love feast commenced ; a time of rejoicing to many souls—blessed be God ! At 11, Elder Case preached from Mark xvi. 15., and I gave the substance to the Indians. A collection was taken up for the support of

the Gospel of \$17 50c., and never were a people more willing to cast in their mites for any benevolent purpose. Elder Case baptized a few native converts from the river Thames and Lake Simcoe, eight adults and six children. The Holy Sacrament was then administered to 111 natives and a few whites. At our Sabbath School at 3 P. M., we were visited by Judge Willis, Rev. Mr. McGrath and son, and Col. Adamson. Judge Willis manifested a deep interest for our general improvement, and appeared highly gratified with the advancement the children had made. In the evening were exhortation and prayer. I felt much cast down all day. O Lord, revive thy work in my soul!

Monday 18th.—Commenced translating some Hymns, Apostle's Creed, &c.

Wednesday 20th.—Translating—in the evening attended singing school.

Thursday 21st.—Translating—at the evening prayer meeting my soul rejoiced greatly in the Lord God Almighty.

Friday 22nd.—Started with Mr. and Mrs. Richardson, my brother John, and about twenty Indian school children for York, for the purpose of exhibiting their improvement before some of the members of the House of Assembly and others. Reached town about 3 P. M., and at 7 o'clock repaired to the Methodist chapel, which was crowded to overflowing. The Rev. J. Richardson commenced the services by giving out a hymn, and prayer, after which the Rev. W. Ryerson addressed the meeting, stating the object for which they were assembled. The Indian children then commenced, exhibiting in a pleasing manner their improvement—first, by singing both in English and Indian, then by reading, spelling, reciting the Lord's Prayer and Ten Commandments. They also showed samples of writing, and the girls of sewing and knitting, and closed by singing. The Speaker of the House of Assembly, who occu-

pied the chair, spoke on the occasion; and also several of the members: all evinced great interest for the prosperity of Missions amongst the natives of the forest. The Rev. W. Case gave a general statement of the Missions, and a vote of thanks was given to the members of the Methodist Missionary Society for their indefatigable exertions. I took this opportunity, on behalf of my native brethren, to express our thanks for the interest white christians were taking on our behalf. A collection was then taken up for the purchase of books for the schools.

Saturday 23rd.—This morning my brother John and I received a summons from the House of Assembly to attend at their committee room at 10 A.M. We accordingly went and appeared before the Committee for enquiring into the religious state of the Province. They enquired when the work of reformation first commenced among the River Credit Indians, who was the first converted, by what means, and how long ago? They also made enquiries as to the state of the various missions, and who were employed as missionaries and teachers amongst them. We gave them the best information we were able. My brother John and his pupils went, at the request of Lady Sarah Maitland, to the Government House, that the Indian children might exhibit their improvement before the Lieutenant Governor and others. They sang some of Watts' hymns, repeated their Catechism, and some of their reading and spelling lessons. The Governor and his lady appeared highly gratified, and kindly presented the children with books and several yards of flannel, saying they hoped they would persevere in their learning, &c. In the evening we returned to our own lodgings, where we met the Rev. Mr. Scott, a Baptist Minister, from New Brunswick, who was appointed by the "New England Corporation Society" in England, as missionary for the River Credit Mission. He was very friendly, and said that he did not wish to interfere with the arrangements of the

Methodists, and as there was a missionary stationed there, he would look elsewhere for work. He requested me to give him what advice and assistance I thought would best promote his object.

Sunday 24th.—Started for home and reached the village just as the Indians were assembled for Divine worship. As Mr. Richardson was not present, the services were conducted by us. I commenced by singing and prayer; Brother P. Jacobs then gave an exhortation, after which I spoke a few words and concluded the meeting. In the evening, I preached to them from Psalms viii. 3, 4. The power of the Lord attended the word, and there was much weeping and rejoicing. Brother J. Sawyer exhorted with energy and pathos.

Tuesday 26th.—Received notice this morning that the Governor would visit our village to-day. About noon Col. Givins arrived, and an hour after the Governor and several gentlemen and ladies came. The men collected together and gave the usual salute by firing three rounds of guns. They visited the schools and heard the children repeat their lessons. The ladies presented them with several pieces of silver as rewards for their industry and improvement in learning. The Governor requested us to be very particular in keeping up a free communication with the Indian Agent, and said that he had heard the Indians manifested a backwardness in making their wants known. I told His Excellency that I was not aware of any such thing, as the Indians always consulted with their Agent with respect to their intentions and desires. Towards night, father arrived from the Grand River on his way to York. I rejoiced to find him still persevering in the service of God, who I pray may preserve him unto the end, so that he may receive a crown of glory that fadeth not away.

Thursday 28th.—Kept school for John. Visited Polly

Rykeman, who is still dangerously ill. She appeared as happy as she could be, and would now and then stretch her hands towards heaven, clapping them together and praising the Lord for what he had done for her. I asked her if she was afraid to die? She answered with a smile—"No, because I feel that Jesus is round about my bed all the time, and I know the Great Spirit will receive me into heaven. I am not afraid to die! Oh! how merciful, how glorious is the Great Spirit; my heart is full of joy. Oh! that all my brothers and sisters might be faithful in serving *Keshamunedoo*; what lasting honours they would secure to themselves in another world." Sister Rykeman appears triumphant over the terror of death. May the Lord's name be praised for giving her the victory through our Lord Jesus Christ! At the evening prayer meeting a time of rejoicing.

Friday 29th.—Writing and visiting the sick.

Sunday, March 2nd.—Prayer meeting at sunrise; Sunday school at 9—about sixty children. At noon public service. I preached from Prov. xxviii. 13. In the evening I spoke to them respecting the sad state of those who know not our Lord Jesus Christ, nor the blessings of his grace. Told them of the prophecies respecting the Gospel being preached to all nations. Encouraged them to offer up ardent prayer for the spread of religion amongst their brethren, and also desired an interest in their prayers for those of us who were about leaving to visit the River Thames Indians, that the Lord would own and bless our labours. Many prayers were offered up on our behalf.

Monday 3rd.—Started this morning in company with Peter Beaver and Wm. Jackson for the river Thames. My father accompanied us. Called for a few minutes at Mr. John Brant's, who had a great deal to say about Missionary labours. Spent the night at Mr. James Gage's.

Tuesday 4th.—Reached father's house at the Grand River a little after dark.

Wednesday 5th.—Went this morning to Davisville to have a portion of the Mohawk translation of the Gospel of St. Luke, by C. Hill, examined. We took it to G. Johnson, who on examination, found many errors. In the afternoon went to Brantford and saw Mr. Lugger, the Church Missionary. A number of the Mohawk Methodists were assembled to have an audience with him. The substance of what they had to say was as follows: William Doxstader, the exhorter, informed Mr. Lugger that the object of their coming was to enquire whether he would allow them the privilege of holding meetings in the Mohawk church, provided they granted him similar liberty to preach at the Salt Springs. Mr. L. replied that he had no objection to their attending his Church whenever there was Divine service, but that he could not suffer them to preach or hold their own meetings in his church or school houses, as he considered them unqualified to preach, and consequently in danger of spreading erroneous doctrines, and causing enthusiasm and wild-fire, &c. W. D. answered that since he had known what religion was in his heart, he had felt it his duty to warn his native brethren to flee the wrath to come, and invite them to the Saviour of sinners; and as he did not fear man, he should still strive to discharge his duty to God in the way he thought would be most pleasing to him and for the good of his people." After much discussion on both sides, they parted with this resolution, that each should keep to their own ranks and not interfere with the other party. I advised the Methodist Indians to be careful not to speak evil of the Church of England, but go peaceably on in the way they thought right, and rejoice if the Church of England minister did any good amongst the Indians. They

appeared to approve of my advice, and we parted. I staid all night at Mr. J. Applemans.

Thursday 6th.—Spent most of the day at the Mission house, Upper Mohawks, examining with Mr. S. C. and G. T., the Mohawk translations, and reporting by letter the errors to the Rev. Dr. Bangs, of New York, by the request of Elder Case. The society at Salt Springs is prospering finely, amounting at the present time to sixty members; who have abandoned ardent spirits, and are now a praying people. The work at the Upper Mission continues about the same. Schools are doing well, except at Davisville.

Friday 7th.—Set off this morning with my two comrades from the Credit, and George Henry from the Grand River. Preached in Oxford this evening to a small attentive congregation in Esquire Ingersol's school house, from Acts xiii. 41. Great attention was paid. G. Henry related his experience in English, P. Beaver in Indian, and W. Jackson closed by prayer.

Saturday 8th.—Travelled this day about 34 miles to the township of London, where a few Chippeways were encamped. Much fatigued with the journey.

Sunday 9th.—This morning we visited the Indians at their camps; there were seven adults and a few children. The men were Caleb (chief of the Sawble River Indians,) John Munday, and Thomas Smith. After collecting them together, Bro. P. Beaver told them the object of our visit, and hoped they would pay attention to our message. I then addressed them in substance as follows. That having lately found the Great Spirit and his blessed religion, we felt an anxious desire that all our brethren should participate in the same blessings, and with these feelings of love and pity for them, we had come to tell them the words of the Great Spirit. I then gave them an account of the creation of man in a state of purity, of his fall, and

recovery through the death and sufferings of Jesus Christ. I also gave them a short account of the conversion of our Indian brethren at the River Credit, Lake Simcoe, Rice Lake, and Belleville. Brother P. B. then rose, and said that what I had told them was truth, which he knew by experience since he had become a christian. He told them it was about a year ago since he first heard the word of the Great Spirit and was made acquainted with the love of Jesus in his heart; that since then he had forsaken his drunkenness, and never tasted one drop; that he had thrown away all his magical apparatus, being convinced that it was not right in the sight of God to practice such arts. "O how thankful I am," said he, "that I found the Great Spirit in my heart! Oh! that all my relations and friends would receive the same blessing." Brother W. J. then rose and bore testimony to the truths of the christian religion. Brother G. H. also spoke at some length, and in a feeling manner, he told them the many prejudices they had against the christian religion, before they knew what it was, and felt the blessings of it in their hearts. Caleb, the Chief, then made the following reply: "Brothers, we do not feel at liberty to give an answer at present as to whether we will become Christians or not, but we will leave it with our Chiefs at Odulmekoo's Camp, to say whether they will receive the white man's religion or not, and whatever they say we will do." Thomas Smith made some objections by saying, that the Great Spirit made the Indian and the white man; that he gave the white man his religion written in a book, and the Indian his way of worship, but not written in a book, consequently God did not design that they should worship alike. I answered his objections by saying, that I could read the good book he spoke of, and that in it there was no particular mention made of any nation who should become Christians, but that it commanded every nation to receive the Christian religion, and that God would not cast away any

that came to him. After this he appeared thoughtful, and his prejudices seemed to give away. At 2, P. M., I preached to the white people in the neighbourhood on the fall and redemption of man. Some of the Indians being present, G. Henry exhorted them, and told his Christian experience in English; after singing, P. Beaver closed by prayer. The congregation appeared much affected, and tears flowed plentifully. In the evening I held a prayer meeting at Mr. Ferguson's, the place of my lodgings.

Monday 10th.—I started this day for Munceytown, and arrived at Mr. J. Carey's about 3 o'clock. Found some of the Muncey and Chippeway Chiefs assembled in Council; when they got through their business, I made known to them the object of our visit, which was interpreted by young Oduhmekoo to the Munceys in their language. A Muncey Chief, named Captain Snake, rose and said, "I am glad to see my grandchildren, who have come to tell us about the Great Spirit, who is the father of us all; we shall consider what you say." He concluded by giving us the token of peace or salutation. We were also informed that the Muncey and Chippeway Chiefs would hold a council in a few weeks, when they would give us an answer to our proposals.

Wednesday 12th.—After breakfast we started to visit the Indians in their sugar camps. I sent my three comrades towards the south, while brother Carey and I went up the river. We first visited Westbrook, a Muncey Chief, with whom we conversed a little about religion; he seemed well pleased with our talk. We then went to G. Turkey's, a convert to the christian faith. In the afternoon we visited Lower Muncey, and fell in with the rest of our party. Old Oduhmekoo told me as we were about leaving them that he had informed P. Beaver of all that he could say at present, the substance of which was, that the Chippeway Chiefs had held a council some time ago, when he

took the opportunity of mentioning to them the probability of some christian Indians visiting them, and he advised them to receive them in a friendly manner, and listen to what they had to say, but not to give them any answer until they held a general council and laid the subject before their father, Col. Givins; and should he think it best for us to become christians, we think we shall take his advice, and then we can learn to pray. He also requested me to accompany the Chiefs to York, as they would start about the time I should return home. By what this Chief said, we saw plainly we could do no more at present than endeavour to enlighten their minds, and thus prepare them for the reception of Christianity. Saw a Muncey who died yesterday from a wound he received in his forehead by firing off an old gun, the breach-pin of which flew out and struck him. It was reported that he was drunk when he fired off the gun, which will account for his want of care, and the sad consequences that followed. Oh! the ruining effects of *Ishkodwihboo*! God grant that these poor Indians may see the dreadful consequences of drunkenness!

Thursday 13th.—Peter Beaver and I visited Lower Muncey this morning in hopes of talking to some of the Indians about religion. We found, alas! many of them drunk, and as it was no use to talk to drunken people, we returned to Brother Carey's. My soul agonized in prayer for them. When will this blind people see their wretchedness, and flee to Mount Zion for refuge?

Sunday 16th.—About noon the Munceys and Ojebways assembled in number about 30, when I endeavoured to explain to them the leading doctrines of our holy religion. P. Beaver then gave an account of his conversion, telling them how he found the Great Spirit, when he immediately renounced his magical arts and drunkenness, and was now determined to be a christian as long as he lived. Brother W. Jackson also spoke

to them on the necessity of becoming christians. They paid great attention, and many of them wept much. In the afternoon we had a prayer meeting, and in the evening Westbrook and Rufus Turkey prayed with great fervour. Thus we concluded this day's services with feelings of gratitude to Almighty God for inclining our brethren to attend Divine worship. May God bring them to the knowledge of the truth as it is in Jesus! Amen.

Monday 17th.—This morning my comrades started with me to visit the Ojebways down the river. We arrived at Otomekoos' camp about 3, P. M. We visited them in their sugar camps, and collected a few of them at John Chief's camp. When I told them the purport of my visit, they listened attentively, but replied that they could not give any answer at present, as they had agreed already that none of them should accept Christianity unless it was sanctioned by a general council. We took up our lodgings for the night in a small shanty, and after supping on roasted corn, commended ourselves to the protection of Almighty God, and, wrapped in our great coats, laid down and slept.

Tuesday 18th.—Started for Moravian Town, about 22 miles distant. In the afternoon we happened to arrive where there was a Methodist meeting being held. The Rev. Mr. Ferguson was appointed to preach, but he requesting me to take his place, I spoke from Luke xix. 10. George Henry related his conversion in English, P. B. in Indian, the substance of which I translated for him. Brother F. also exhorted, and we found it good to be there. At the conclusion I walked four miles further with Brother F., and preached in the evening to a small congregation, who paid great attention.

Wednesday 19th.—About noon we reached Moravian Town, a little village composed of rude log huts, without any regular form. We were conducted to the house of the Missionaries,

the Revs. Mr. Lukenbaugh and Mr. Haman, who were just preparing for a funeral service, consequently I was disappointed in my expectation of preaching to these people; however, when Mr. L. concluded his discourse, he gave me the privilege of making a few remarks; I spoke in English through an interpreter. They not only listened attentively, but I was delighted with the solemnity of their behaviour. I could not understand Mr. L.'s discourse, being in the Delaware language, neither could I tell when he prayed, read, or preached, as he went through the whole sitting. The number that attended was about a hundred. The body of Indians located at this place is about two hundred. The Moravian Missionaries have been labouring among this people for a number of years, with very little success, either in civilizing or christianizing them: they are much given to intemperance, which is a great barrier to improvement. I can but admire the patient perseverance of these self-denying men, who keep up their Missions from one year to another, through discouragements and oppositions of every kind. After taking some refreshment I parted with my comrades, who wished to return to the Credit. Brother F. and I went about seven miles down the river, over beautiful flats. I preached in the evening to a small congregation of whites, from 1 John i. 8, 9.

Thursday 20th.—Hearing of some Chippeways living at Bear River, north of the River Thames, I accompanied Bro. F. to that place. On our arrival we saw some Indian boys, and from them learned that several of the Indians were encamped across the river. We accordingly went, and, after the usual salutations, I introduced myself to the head Chief of the tribe, whose name is Kanootong, and told him the object of my visit to my native brethren in this part of the country, and requested him to call his people together, as I was anxious to inform them about the Christian religion. A runner was im-

mediately sent, and in a few minutes about a dozen collected. The substance of my discourse was as follows:—1st. I made known to them the words of the Great Spirit, concerning the depravity and miserable condition of man by nature; and 2nd. The mercy of God in sending his Son into the world, to make people good, wise, and happy, both in this world and the world to come. I then related to them the conversion of the Indians at the Credit, Belleville, Rice Lake, and Lake Simcoe. I told them how they had forsaken their destroyer, the *fire-waters*, so that now, instead of getting drunk, quarrelling, and fighting; they loved the Great Spirit, and one another, and prospered in many things. I also informed them that our father, the Governor, had built us a village at the Credit, where our people and their children could live comfortably. After a short pause Kanootong made the following objections: “ Brother—I am glad to see you and hear from your people, but with respect to Indians becoming Christians, I cannot think it right; for when the Great Spirit made the white man and the Indian, he did not make them of one colour, and therefore did not design them to worship in the same way; for he placed the white man across the great waters, and there gave him his religion written in a book; he also made the white man to cultivate the earth, and raise cattle, &c.; but when the Great Spirit made the Indian, he placed him in this country, and gave him his way of worship written in his heart, which has been handed down from one generation to another; for his subsistence, he gave him the wild beasts of the forest, the fowls that fly in the air, the fish that swim in the waters, and the corn for his bread; and, before the white man came to this country the Indian did not know the use of iron, but for an axe he used a stone sharpened at one end, tied to a split stick; with this he cut his wood; and for his hoe he split the limb of a tree; he had also stone pots to cook with; these things answered his purpose, and he

was contented and happy. Now I suppose if the Great Spirit had intended the Indian to worship like the white man he would have made him white instead of red, &c. Our forefathers have told us that when an Indian dies, his spirit goes to a place prepared for him towards the sun-setting, where Indians dwell for ever in dancing and feasting; and should I become a Christian and throw away the religion of my fathers, I am not sure that the Great Spirit would receive me into heaven. And how should I look after worshipping like the white man? Perhaps when I come to die my soul might go up to heaven, and the Great Spirit would ask me, "What have you come up here for, you Indian? This is not your place; you must go where your forefathers have gone; this place is only made for white people, not for Indians, therefore begone." How foolish then should I look to be driven from heaven; therefore I think I cannot become a Christian, and throw away my old ways; and, more than this, I do not see that the white men who are christians are any better than the red men, for they *make fire-waters*, get drunk, quarrel, fight, murder, steal, lie, and cheat. Now when the Indian gets drunk he sometimes quarrels and fights, but never when he is sober; but I have seen white men fight when they are sober, and go from their meeting-house straight to the tavern; so that I do not desire the white man's religion, neither do I think that I should be able to forsake the sins which I have already committed." In answer to these arguments, I told him that the good book said there was only one way to worship God, and that the Great Spirit required all nations to believe and accept the offers of salvation. I also informed him that we once had the same prejudices to overcome, but that since we had commenced praying to the Great Spirit we had found Him to be the Indian's as well as the white man's God. I also told him what he said concerning the bad white man was too true, but informed him

that all white people were not true christians, &c., because they did not obey the words of the Great Spirit—but that the good christians who kept the commands of God in their hearts, did not deal in the *fire-waters*, neither drank them. To this he merely replied that he thought he could not become a christian. In the evening I endeavoured to preach to a congregation of whites from Luke xii. 31, and Mr. F. exhorted, and there was great attention during the service.

Saturday 22nd.—Visited some Indians and collected a few of them together, to whom I declared the words of eternal life; they were attentive, but made no reply. On visiting one of the wigwams, we found them engaged in partaking of a feast of corn soup. After the soup was dealt out to each individual, an old man commenced praying to the Munedoo (or Spirit,) thanking him for preserving their lives, and supplying their wants. He then prayed that the blessing of the Munedoo might rest on the family who made the feast, and on all their concerns. This Indian spoke fluently, and gave evidence of a man of great natural talents.

Sunday 23rd.—At 11 o'clock, I endeavoured to preach to the whites, from Heb. ii. 3, and at the close of the sermon, I gave them a general account of the reformation of the natives of the forest. In the evening, Brother F. preached at the Scotch settlement, four miles from Beldoon, after which I exhorted.

Monday 24th.—Left Beldoon this morning, and returned the same way, visiting some of the Indians in their sugar camps, about six miles from the mouth of the Bear Creek. After gaining the attention of two of the principal Chiefs of this body of Indians, I related to them the object of my visit, giving them a general account of the conversion of the Indians at the River Credit. I told them the articles of the christian's faith, and some leading doctrines in the christian's

religion. They paid attention while I spoke, and at the conclusion, old Chief Yellowbird said that he could not give me an answer at present, as they would wish to consider the subject, and lay it before a general council of all the Chiefs, and if it was the desire of all the Chiefs, or the majority of them, they would be willing to be instructed in Christianity. But he also added, "We are so wicked and so given to intemperance, he thought it would be impossible for them to become good." I took this opportunity to tell him of the former condition of the Indians about the Credit; how wretched and miserable they had been before they turned, but that since they began to pray to the Great Spirit, they had been enabled to forsake their drunkenness as well as all their wicked ways; and that now they could testify from experience that Kezhamunedoo was reconciled to them through the merits of his Son Jesus Christ. He appeared amazed at this, and said it was wonderful news.

Tuesday 25th.—About 9 o'clock this morning, we visited the same Indians whom we endeavoured to instruct last Saturday. I spoke to them again on the same subject, and they were very attentive, making no objections to anything I said. I was informed that on our arrival in their neighbourhood last Friday, they were much frightened on account of some wicked white people telling them that the devil had come into their settlement, and was making great havoc among their people and destroying their children. Every man, woman, and child was up all night prepared to fight the devil on his approach. Thus are these ignorant people frequently scared by the evil, designing reports of their wicked neighbours. At 2 o'clock I preached to the white people from Mat. xi. 28.

Thursday 27th.—Rode from Brother Messmore's to the neighbourhood of Brother Dolson's, the Muncey Indian. Visited some Indians in their sugar camps, but finding them somewhat intoxicated, I did not say much to them; for it is useless

to try and reason with Indians or whites on any subject when in this state. In the evening I preached at the meeting house in the neighbourhood, from Luke xii. 33. Many attended and paid great attention, and I hope some good was the result.

Good Friday 28th.—Left Brother Dolson's this morning for Malden, after parting from Brother Ferguson, with whom I had travelled ten days on his circuit, and been much benefited by his conversation. Blessed be God for Christian friends! Passed the mouth of the River Thames over low marshy lands, abounding with ducks. This part of the country, along the shore of the Lake St. Clair, is principally settled with Canadians or French. It is a fine soil, but very low, and many parts of it are covered with water. I stopped for the night at a Frenchman's, who was a Catholic, about ten miles from Sandwich. He appeared very distant at first, but when he found out that I spoke the Chippeway language, he became very sociable. Most of the French settlers understand the Chippeway. In the evening this man gave me a bason of soup, and said, "This is our religion; we do'nt eat meat:" but on tasting it, I found plenty of fat in it.

Saturday 29th.—Passed through Sandwich this morning, which lies opposite Detroit. Took my breakfast at Mr. Murphy's, who rejoiced much to hear of the conversion of the Indians. Rode through the Indian settlement of the Wyandots or Hurons, but saw only a few of them, as they were absent at their sugar camps. Called on Mr. Ironside, the Indian Agent, at Malden, and talked with him on the subject of christianizing the Indians. He said he would do all in his power to recommend the christian religion, as he was anxious for their prosperity. Rode two miles below the town to Mr. Girty's for the night.

Easter Sunday, 30th.—Went to Malden, where I attended the Roman Catholic Church for the first time. On entering,

the first thing that struck me was the singular appearance of the priest and his attendants. He was dressed in a white robe, with a mantle of silk of many colours over his shoulder; he held on his left arm a silk bag. His attendants were all dressed in white, holding branches of cedar boughs, decorated with many flowers. They then marched round the altar, bowing every now and then to the priest, who talked in an unknown tongue to me. Before the priest took the sacrament, one of his attendants burned something at the altar which raised a great smoke; he then took the sacrament, the people all kneeling, and little boys holding up his gown, and ringing little bells. After which a basket of bread was handed through the congregation, each person taking a piece. They went through many other forms; but this kind of worship appeared to me more like outward show, than the real spiritual adoration which God requires. The singing was very melodious, and the congregation solemn.

Monday 31st.—Visited some of the Wyandot Indians, but found only a few of them at home. From these I learned, that the number of families residing at this place was only 20, most of whom attended the Roman Catholic Church. About twenty belong to the Methodist Society, and meet every Sunday for religious instruction. They have no school amongst them at present. I sung and prayed with every family I visited.

Tuesday, April 1st.—Rode up to Sandwich, and called on Lawyer Wood. This gentleman is in the last stage of consumption; he appears to have a prospect of eternal glory beyond this vale of tears; prayed with him, and left an appointment to preach at the Court House to-morrow. Crossed over to Detroit, and spent the afternoon in viewing the place. There are many fine buildings, and four churches,—the Episcopal, the Roman Catholic, (a huge stone building) the Pres-

byterian, and the Methodist Churches. In the evening I heard a Presbyterian minister, who, after he concluded, kindly requested me to make a few remarks, which I did by giving the people an account of the work of God amongst the natives. Stopped all night with Brother Dean, who was very kind to me.

Wednesday 2nd.—Visited Lawyer Wood again. In the evening preached at the Court House. A number attended, who paid great attention.

Thursday 3rd.—This morning had an interview with the the Rev. Mr. Boswell, a clergyman of the Church of England : he was friendly, and of liberal sentiments. Rode from Sandwich to the River Thames—45 miles.

Friday 4th.—Went several miles up the river, and towards evening met my respected friend, the Rev. E. Stoney, at a preaching appointment. Mr. S. was the first Methodist minister who preached at Davisville, in the year 1823, when the good work began amongst the Mohawks ; and he laboured hard and fervently for me at the time of my conversion. My soul rejoiced to meet the man whom I consider my spiritual father. I preached in his stead to a few attentive people. May God bless the word !

Saturday 5th.—On my journey up the river I stopped for a few hours at the Moravian Mission, and found them preparing for a love feast. The Rev. Mr. Lukenbaugh, their Missionary, commenced by a short address in the Delaware, after which he gave out some hymns in the Indian, which they sang. Two men and two women then went out, and soon returned, bringing with them two baskets full of dumplings, made of Indian meal and beans, giving one to each person ; when this was done, they brought in cups of coffee, which were handed round in the same manner. The old people appeared very serious, but some of the young ones were rather light and trifling. Before the meeting closed, Mr. L. gave me liberty to speak to

his people, which I did for about fifteen minutes through an interpreter. They were much affected while I talked and prayed with them; and after the meeting was over, a very old Delaware embraced me, saying in the Chippeway tongue—"We rejoice much to hear what the Good Spirit is doing for your people. All our men and women join in sending their christian love to them; for we are all serving one Saviour, who died for all nations."

Sunday 6th.—Preached at 11 o'clock in Mr. Neal's house, from Matt. vii. 33, to an attentive congregation. In the afternoon preached again several miles distant at the house of Mr. Ward, on the resurrection of our Lord. The people gave good heed to the word, and I hope some were pricked to the heart.

Tuesday 8th.—Accompanied Brother J. Carey to Lower Munciey to see some of the Indians. Otomekoo called the Munciey Chiefs together, and several of his own people, for the purpose of hearing a letter read from Mr. Ironsides, Indian Agent, at Amherstburgh. When they got through this business, I asked liberty to speak to them on the Christian religion, which after consulting amongst themselves for a short time, they granted me. When I had spoken about half an hour, old Snake (a Munciey Chief) rose up and said he did not feel disposed to alter his way of worship, but to continue in the way the Good Spirit had appointed. He then spoke to his own people for then told his mind and his way of worship, and concluded by some time, and concluded by the token of peace. Old Otomekoo saying, "I am not inclined to change my way of worship." We then asked them whether they were opposed to having their children taught to read and write? They replied they were not; but on the contrary should like them taught as the white people.

Friday, 11th.—Arrived at my father's in the afternoon, and found all well. I was enabled to bless the name of my God,

who has protected me through my tour, and brought me home to see my relatives in health and peace."

Saturday 12th.—Visited Davisville and the school there. Mr. Crawford had about ten scholars; some could read pretty well. We went to see widow Mary Nicholas, one of the Messisunga sisters, who is very ill with inflammation on the lungs. We sang and prayed with her; she appeared resigned to the will of God, and happy in her soul. Returned to father's for the night.

Sunday 13th.—At 11 o'clock I preached at the Mission House, Upper Mohawk village, from Heb. ii. 3. Brother Davis gave an exhortation in the Mohawk language.

After public service I met the Society in class, in number about twenty. They spoke very feelingly of the goodness of God to them, and of their determination to persevere in the service of their heavenly Master. It was a good time to our souls, and I blessed God for it. In the afternoon I preached at my father's to a few of the neighbours, from Acts xvi. 30, 31. My body was much exhausted with the labours of the day, but my soul rejoiced in the God of all my mercies.

Monday 14th.—Rode to Salt Springs to attend a Sacramental Meeting, held by the Rev. J. Ryerson. About noon the Elder preached to a crowded congregation principally composed of Mohawks and Oneidas. After the sermon, he called on me to speak a few words. Brothers R. Corson, W. Dostader, and Thos. Davis also exhorted. The communion of the Lord's Supper was then administered to about forty-seven Indians; and never did I witness a congregation more solemn and devout than these newly converted Indians; some were so full of the love of God, that with streaming, uplifted eyes they shouted aloud and praised God for all his mercies. The ordinance of baptism was then administered to two native children. Left in company with Elder Ryerson for the head of the Lake or Stoney Creek—staid the night at Mr. E. Bunnell's.

Wednesday 16th.—Arrived at the Credit village about dusk, and found most of the Indians well. During my absence two of our sisters had fallen asleep in Jesus. One was our faithful sister Mary Rykeman, and the other the oldest person amongst us, Margaret Ball. They both gave bright evidence of their acceptance with God, and died in full assurance of an inheritance incorruptible, and a crown of glory beyond the grave.

Thursday 17th.—Attended prayer meeting this evening; the Rev. Mr. Slater presided; tolerably good time. Blessed be God for any tokens of his love and favour.

Saturday 19th.—Assisted my brother John in laying out village lots.

Sunday 20th.—Attended prayer meeting in the morning, and Sabbath school at 9; about 55 scholars present: at 11 o'clock, public preaching by the Rev. J. Richardson, from Rom. xii. 12. I gave the substance of the discourse in Indian. At 4, P. M., I addressed the congregation by first giving them a short account of my tour to the west, and the message of the Moravian Indians. I then endeavoured to preach from Rev. xiv. 13, when I referred to the happy deaths of our two sisters, Mary Rykeman and Margaret Ball, who had died during my absence. It was a solemn, melting time.

Tuesday 22nd.—This morning we held a meeting with the men to take into consideration what improvements we could make in our public works. I endeavoured to show them the necessity of being industrious and helping each other. My brother John, J. Sawyer, and old Chief Ajitance, spoke to the same effect, and our people appeared convinced of the truth of what we said. J. Sawyer was appointed overseer of public works and roads. I assisted my brother John in surveying out the village lots.

Wednesday 23rd.—Started for Schoogog Lake: called on Colonel Givins, and had some talk with him about our Indian

affairs. He appeared interested for the prosperity of the Indians. Spent the night at Dr. Morrison's.

Thursday 24th.—This morning I met with the Rev. Mr. Scott, a Baptist Minister, and an Agent for the New England Church Missionary Society. He informed me he had commenced a school at Schoogog Lake, and was employing Mr. Hurd as a Teacher. He also said that as the Indians had become Methodists, he would not interfere with our proceedings, as his main object was to assist them in their temporal concerns. Remained the day and night with this gentleman, as we intended travelling together the next morning.

Saturday 26th.—Arrived at Mr. Hurd's, about a mile and a half from Schoogog Lake, where the Indians were encamped. After taking some refreshment we went to their camp. The Indians appeared very glad to see me, and after a hearty shake of the hand the horn was sounded to give notice of a meeting. We then proceeded to the Indian chapel, and commenced the worship of God by singing and prayer. I then spoke to them on the goodness of God in sparing our lives, and delivering us from so many dangers to which we had been exposed during our absence from each other. The congregation, in number about 100, were much affected; some fell to the ground, and many shouted. I then called on Brother C. Goose (an Indian), to exhort, which he did very much to the purpose. He likewise gave me an account of their faithfulness in serving God, and faith in Jesus Christ. The Schoogog and Mud Lake Indians are nearly all here, where they intend planting the ensuing summer. The school is at present closed on account of the illness of the teacher, Mr. Aaron Hurd: lodged at Mr. Hurd's.

Sunday 27th.—Preached to the Indians in the forenoon; two or three of the brethren exhorted. A very good time. At 1 o'clock I preached to the white people, in Widow Daton's barn, from Acts xvi. 30, 31—giving the Indians the substance. The

people bestowed good attention. Towards evening we held another meeting in the form of a love feast, with the natives. A time of rejoicing; I was much overcome with the labours of the day.

Monday 28th.—In the forenoon held a meeting with the leaders to inquire into the state of the Society—found that with the exception of two or three, the rest of the brethren had been faithful in the service of the Lord. In the afternoon explained the rules of the Methodist Discipline to them, and the necessity of observing these rules. At the same time I reminded the leaders of their duty, and the high responsibility they owed to God and their brethren.

Monday 29th.—At 10 o'clock held a meeting; one of the brethren repeated the Ten Commandments, and the congregation responded after him. I then explained the nature and design of these Commandments. We then went through the Lord's Prayer in the same manner. The power of the Lord descended on us, and there was a great shout in the camp. In the afternoon I held another meeting with them, and the good Lord was present to bless us. At this meeting the Indian brethren proposed to make up a small contribution for me. I told them that in coming amongst them it was not my desire to take their money, but to teach them the words of the Great Spirit, that they might be good and happy in this world, and in that which is to come; but if they felt it their duty, they might throw in a very trifling sum, as they were poor and needed all they had for their families. The amount contributed was about \$17, which they gave with liberal, grateful hearts.

Tuesday 30th.—Accompanied two of the Indian brethren to see an island near a point of land, where some of the brethren desired to settle: we paddled our birch canoe about 12 miles before reaching it. On examination I found the soil excellent, and the site beautiful. The only objection seemed to be that

as it was situated on the north side of the lake, it would be difficult at all times to get to it—arrived home about sun set, after paddling more than twenty miles, very much fatigued. The Schoogog Indians have no reserves of lands, and are consequently wholly dependent on Government or some benevolent Society for a grant. Now, instead of Government applying to the original proprietors of the soil for land, they (the natives) have to pray to their great father the King for a place to lay their bones in.

Wednesday, May 1st.—Mr. Hurd and I visited the Indians early this morning. After assembling the men, we talked to them on several subjects relative to their temporal concerns. We advised them to commence immediately and clear a piece of ground, and begin planting and making a garden. They agreed unanimously, and for their encouragement we promised them some seed potatoes, &c. About 10, A. M., I assembled them all at the basswood Chapel. I then regulated their classes, and admitted 38 into society. I was careful to inquire into the character of each individual. Settled some existing differences, and got an old Indian who had two wives, to consent to leave one. Admitted into society the two oldest Indians, (a man and his wife) I ever saw. The man was quite bald, the first bald-headed Indian I have ever seen. I should take them to be more than a hundred years old. On asking the old man the state of his mind, he said, "The Great Spirit has given me a great many days; I have always remembered the Great Spirit all the days of my past life, and now I rejoice to see our grandchildren and great grand-children worship our Great Father in heaven." While the old man uttered these words, the old woman praised the Lord aloud. These aged persons put me in mind of our first parents, and good old Simeon and Anna. We baptized them by the names of Adam and Eve. After this I proceeded to instruct them on various subjects; and

endeavoured to rectify a false notion they had received from old Johnson, who made many of them believe he had received personal instructions from the Great Spirit, and that Munedoo had told him that Indians should never eat *mutton, bacon, otter*, and other meat. When I told them that there was no harm in eating any of the good things which God had given man, they were highly delighted, and said they had been a long time wishing to know the truth of this, and that now they were satisfied. Many other of Johnson's instructions were in accordance with the Bible. I cautioned them against trusting to dreams or visions for fear of being led into error and superstition; and reminded them that God had revealed his will clearly in the Bible, from whence we must derive all our religious knowledge and rule for our conduct. After solemnly exhorting them to remain faithful, I bade them farewell, commending them to the blessing and protection of Almighty God. About 3, P.M., I left Mr. Hurd's for the Rice Lake.

Thursday 2nd.—Met Mr. Scott in Whitby this morning. He intends visiting the Schoogog Indians next Monday, and will then provide them with hoes, axes, and seed. He is also to engage a female teacher, as the school, which numbers sixty, is too large for one teacher. We hope great advantage will arise from having a female, as it will enable the women and girls to learn to sew, knit, &c. They are very anxious to be instructed in the habits of the white women. Rode to Mr. Varley's, where I remained the night.

Friday 3rd.—Arrived at the Rice Lake in the afternoon; and found the Indians in a pretty good state, and Bro. Biggar quite well. On my arrival at the school house, they all flocked in to shake hands, and thank God that we were spared to see each other again. I spoke a few words to them on the goodness of the Great Spirit in preserving our lives, and protecting us from the power of Muchemunedoo: we

then sung a hymn and prayed. Mr. J. S., the Great Indian trader, was amongst the Indians when I arrived, and I was informed that he raged like a devil because he could not cheat them as formerly, when in their drunken state, and that he abused Brother Biggar for taking their part. The Indians had only returned from their hunting a few days before I arrived, and I was happy to learn that, with very few exceptions, they had been quite faithful in their religious services and conduct: this news made my heart very glad.

Sunday 4th.—In the morning held a prayer meeting,—a good time; blessed be God. Sabbath school at 9; about sixty scholars present. Since I was here last winter they have made considerable progress. I gave them some advice, which they listened to attentively. At 11, A. M., public service, when I endeavoured to preach from Mark xii. 29, 31; when I finished, Brother George Pahtosh, the head Chief of this tribe, exhorted with great energy; Brothers John Crane and Wm. Jackson, from the Credit, also spoke. The meeting closed by prayer, when the people gave vent to their feelings by praising God aloud. In the afternoon we had a meeting with the class leaders, and enquired separately into the state of each class. All appear to be very faithful in serving the Lord. Before concluding I exhorted the leaders to keep good watch over their flocks, so that no evil came amongst them; showed them the necessity of leading holy lives themselves, so as to set a good example before them, and then their instructions would be more powerful. They seemed to feel what was said, and I hope the labour was not in vain. Towards evening we held a love feast. After dark we heard the Indian brethren at their devotions; the night was serene and beautiful; they were only a short distance off—as they sang the high praises of Jehovah, the sounds vibrated with charming effect upon my own mind; and when in solemn accents they addressed a throne of Grace,

it was enough to melt the most stubborn heart into tenderness. The time, thought I, is come, when "the solitary places are made glad for them, and the wilderness buds and blossoms as the rose." O ye ends of the earth praise the Lord!

Tuesday 6th.—Went across the lake to Capt. Anderson's and had some talk with him about the Indians. He appears anxious that they should locate in a situation where they could plant, &c. About noon I returned to the camps, and after collecting them together, I spoke to them on the beatitudes, from Matt. v. 2, 16. We had a solemn time. After commending them to the care of the Great Shepherd, I bid them farewell. During my stay with these devoted people, I was much strengthened in faith, and took courage from what I had seen and heard of the wonderful works of God amongst them.

Thursday 8th.—Arrived at Grape Island Mission about 10, A. M. Men, women, and children, met me at the shore to shake hands with a hearty welcome. Brother Waldron and his family, the Missionaries at this place, were all well, and as much in the spirit of their work as ever. Visited the school taught by sister Waldron—thirty-five children present, of whom seven read the Testament; nine easy lessons; six spell in three syllables; six in two syllables; seven are in the alphabet and abs. Some of the Testament class are learning to write. They listened attentively when I gave them some advice, and sung a hymn with so much sweetness and animation, it brought tears of joy from my eyes. Closed the school by a prayer of thanksgiving. In the evening we held a meeting, when I gave my brethren an account of my tour to the west. When describing to them the wretched condition of many of the Indians in those parts, their feelings of sympathy were greatly excited, and they joined in prayer for the conversion of their irreligious brethren.

Saturday 10th.—In the afternoon Brother John Sunday ar-

rived. He has been absent some time on a tour with Elder Case to New York, Philadelphia, and other places. About dusk we met again, when I enforced on them the necessity of self-examination before approaching the table of the Lord, and explained to them the nature and design of the Holy Communion. Brother John Sunday then gave them an account of the many religious institutions and good people he had seen who prayed a great deal for the Indians, and were rejoiced to hear what the Lord was doing for them.

Sunday 11.—At sunrise we had rather a dull prayer meeting. At 11, A. M., public worship, when I endeavoured to give them an account of the antediluvians, and the history of the deluge. I then held a meeting with the class leaders, and was thankful to find their classes in a good state. When relating their own experience and the love of God to them, the power of the Most High descended in such a wonderful manner, it seemed as if the heavens poured down their blessings, and that we were indeed in the house of God, and at the gate of heaven. Our souls were full of joy and love; we were bathed in tears, and shouted aloud the high praises of our Redeemer. At 3 P. M., we had a Sabbath school of about forty scholars. Many read in the Testament, recited their Catechism, and portions of Scripture. These little lambs of the forest are hungering for instruction. In the evening we had a powerful prayer meeting, and many fell as if slain in battle. Oh! my soul praise the Lord!

Monday 12th.—About noon, Elder Case and two ladies from the States, Miss Barnes and Miss Hubbard, arrived. Before they landed, the Indians flocked to the bank to welcome them; but, being requested to assemble in the chapel, they returned thither and waited their arrival. Elder Case commenced by singing

“O ah pa kish keche goo—”

the Indians joining them; after which he offered up prayer to Almighty God, returning thanks for his providential care over them when exposed to winds, storms, fire, &c. Wm. Beaver interpreted the prayer; after which they all shook hands—the Indians were delighted to see their friends, and father in Christ Jesus. In the evening we had a prayer meeting, when Miss Barnes addressed the people; I interpreted for her. She spoke very fluently, and much to the feelings of the assembly.

Tuesday 13th.—Sacramental meeting this day; love feast commenced about 9 and continued till after 10, A. M. The time was principally taken up by the brethren telling of the wonderful dealings of God to their souls. Sisters Waldron and Hubbard then addressed the Indians, and spoke with much energy and power, so that most were bathed in tears of gratitude. The communion was then administered to 79 natives, when Elder Case, who presided, spoke in his usual interesting manner. Prayer meeting in the evening, which was a precious time.

Wednesday 14th.—Assisted this morning in laying out gardens for the Indians, each family drawing a lot, that they might at once commence planting and sowing their seeds. Towards evening, at the request of Elder Case, the Indian sisters brought for our inspection the labour of their hands, which consisted principally of baskets and maple sugar. It was a most interesting sight. There were upwards of 100 baskets of all shapes, sizes, and colours, besides a number of me-cocks. At the conclusion, the ladies presented the women with a number of knitting needles and thimbles. The Indian females are in general very industrious.

Thursday 15th.—Employed the most of this day in showing the men how to make their gardens and plant their seeds.

Friday 10th.—About noon brother Case and I were ready to start for Hamilton, Rice Lake, &c. When bidding the

brethren farewell, Brother Sunday said, "Brothers, we feel very thankful to you for your visit to tell us more about the words of the Great Spirit. We will always pray for you that the Great Spirit may help you to instruct our poor Indian brethren what they must do to be saved; and we hope you will never forget us in your prayers, and that you will visit us as often as you can, for we shall always be glad to see you. This is all. Go in peace."

Saturday 17th.—Arrived at Hamilton Chapel, near Cobourg, where the Quarterly Meeting for this circuit commenced at 2 o'clock, when Elder Case preached from Matt. v. 20. When he got through, he called on me to speak, which I endeavoured to do with much fear and trembling. I always feel it a much greater cross to speak to a white congregation than to my native brethren; because the white people having been brought up in a Gospel land, and enjoying so many privileges; and I often feel discouraged, lest my speaking to the white people should be altogether in vain. But, however, if by telling them my christian experience, I can at all induce them to be more engaged in the service of their Lord and Master, I am ready to declare it.

Sunday 18th.—At half-past 8 the love feast commenced. The Spirit of the Lord appeared to be amongst the people, and my soul rejoiced while hearing my white brethren declare the wonderful dealings of God to them. When the love feast was concluded, the holy Sacrament was administered to a number of communicants by the Rev. Mr. Case and the Rev. E. Ryerson. After which Mr. Case preached from Matt. xxviii. 19. Mr. Blackstock, Mr. Burham, and Mr. Ryerson exhorted, and Mr. Phelps closed the service by prayer. At half-past 4 I heard Mr. Burham preach from these words: "Therefore, if any man be in Christ, he is a new creature." I then spoke a few words; also the Rev. H. Biggar.

Monday 19th.—This morning we were visited by Mr. Scott, the Baptist minister, who proposes to assist the Rice Lake Indians in procuring lands from Government for them, and in building houses. Elder Case had much talk with him on the subject, and Mr. Scott declared, in the presence of a number of witnesses, that it was not his intention to interfere with the religious sentiments of the Indians, nor with the proceedings of the Methodists, wherever Christianity had been introduced amongst them. All he wished, was to better their temporal condition, by furnishing them with lands and houses ; and that he would leave it with the Wesleyan Missionary Society to provide missionaries and school teachers. He then informed us that he had appointed to meet in council with the Chief's at Captain Anderson's, where he wished me to be present. We accordingly started with Mr. Biggar for the Rice Lake, and in the afternoon met the Chiefs and principal men in Council, when Mr. Scott made his proposals known to them. The Indians willingly accepted the offers, and expressed their thanks to him, and the company across the great waters, who had sent him, for their benevolent desires to assist the poor wandering Indians in bettering their condition. Peter Rice Lake, one of the Chiefs, rose and said, " Brother, I am happy to see you and hear your good words ; we have been very anxious to settle down and enjoy the blessings of civilization, that our women and children may be made comfortable and happy ; we are glad that you are willing to help us to build houses, and get oxen and farming utensils, for we are very poor and needy ; but should we get this assistance we shall be better able to provide for our families the comforts of life. Brother, we are very happy to hear that you have not come to turn us from our way of worship, as we intend to serve the Great Spirit in the way we first found him." Mr. Scott gave the Indians to understand plainly that they might serve the Lord

in the way they thought right. Captain Anderson, who was present, acted nobly on the occasion for the welfare of the Indians. In the evening returned to the Indian encampment, and held a meeting amongst them; discoursed on the parable of the lost sheep—Luke xv.—it was a precious time.

Tuesday 20th.—Preached to my brethren in the morning on the parable of the Ten Virgins, and Brother Wahson exhorted. About noon Elder Case and Mr. Benham arrived; the Indians were very glad to see the Elder, and as they shook hands many shed tears of joy. They first visited the schools, and were highly delighted with the improvement of the scholars. After this the Indians were summoned together for Divine worship, when Elder Case addressed them on various subjects which I interpreted for him. In the evening we had a prayer meeting.

Wednesday 21st.—At 8 A.M., we held a love feast, when many testified of the goodness of God, and expressed their determinations to persevere in the heavenly way. After an intermission of a few minutes I preached to my brethren. Brother Benham and Elder Case gave a few words of exhortation, after which the Elder proceeded to administer the holy communion of the Lord's Supper, of which 85 of the natives partook. The power of the Lord rested upon the assembly, and at the close of this service an overwhelming shower of Divine grace descended upon us, and there was a mighty shout in the house. Our presiding Elder was full of joy, and joined the Indians in their praises to God. Glory be to God for the blessing I received at this meeting! When ended, Elder Case, Mr. Biggar, Mr. Benham, and I, went and took dinner with the class leaders in the wigwam of Captain Pahtosh. In the afternoon the Indians again assembled, when Elder Case gave them some good advice respecting their temporal affairs.

Thursday 22nd.—In the morning we held a prayer meeting.

After breakfast I got a number of the Indians to commence building a school house for females, as Elder Case had advised. It was built of barks laid upon poles. The women did their part in procuring the barks, and the men raised and covered it; it is 16 by 18 feet.

Sunday 25th.—In the morning we held a prayer meeting; at 9 attended the Sunday school; at noon I preached to them on the parable of the Sower—Matt. xiii.—two of the class leaders exhorted, and great attention was paid. I trust the seed sown may bring forth abundant fruit. At 4 o'clock we held a class meeting; Brother Allen Crow, a class leader, spoke to the sisters, while I spoke to the brothers. Many told their experience with tears, bespeaking the deep feeling of their hearts, and I trust it was a profitable meeting to us all. In the evening I spoke to them on the Commandments, particularly the fourth; Peter Rice Lake and J. Crow also addressed them. I could but admire the simplicity of these devoted people, whose hearts were melted into tenderness.

Monday 26th.—In the morning I met my Indian brethren, and gave them advice on several subjects concerning their temporal prosperity. About noon, Elder Case arrived from Cavan Quarterly Meeting. After assembling the men he talked to them about their planting, &c.; he then spoke to the women and gave them good advice, telling them that a female teacher would be sent to instruct them in the domestic economy of a house, and various other duties. After exhorting both men and women to be faithful to the Lord, and commending them to his kind protection, we bade them farewell, bathed in tears.

Wednesday 28th.—Arrived at Mr. Hurd's, in Reach, a little before sun set, and went immediately to the Lake, where the Indians were encamped: on my arrival I found many of them engaged in prayer. After collecting them together, and shaking hands, and praising God for his providential care in bring-

ing us once more to see each other, I told them what the arrangements would be for the next day, and that Elder Case would be with them and administer the Holy Communion; and when they heard this they rejoiced much.

Thursday 29th.—After breakfast we went to the Indian Camps. The Indian brethren flocked together to shake hands with the Elder. At the sound of the horn they all collected at the bass wood Chapel. Love feast commenced at 8, A. M. After love feast twenty-four received the ordinance of christian baptism, 12 of whom were adults; their names were as follow:—Abner Hurd, a white man; Old Johnson, aged 60; John Goose, aged 40; Sarah, his wife, aged 35; Adam, and Eve his wife, about 30 years old when Quebec was taken; Thomas Pigeon, aged 60; Susan, his wife, aged 40; Jacob, a son, aged 14; Mary, a daughter, 8; David, a son, 8 months; Anna York, aged 50; Mary, her daughter, 18; Anna Nashawash, aged 50; Lydia Pigeon, 6; Phoebe Pigeon, 1, daughters of John and Sarah Pigeon; Rachel Paske, aged 3 months; Sally Queenguish, aged 5 months; Ruth Johnson, aged 4 weeks, daughters of James and Caty Johnson; Simon Jack, aged 4 years; Martha and Mary Jack, twins, aged 6 months, children of Captain and Mary Jack; Jacob Kechequoke, aged 12 years; Peter Queenguish, aged 1 year, son of widow Queenguish. After the Elder had baptized the foregoing, he gave them some religious instruction, which I interpreted sentence by sentence. The Sacrament of the Lord's Supper was then administered to 59 natives. Many of the Indian women when at the table, were so overcome that they fell to the ground, giving vent to their feelings in shouts of praise. Before leaving them, Elder Case and I gave them some advice, and concluded by commending them to the protection and blessing of God. In the afternoon the Elder addressed the people in the white settlement, and baptized two children. I exhorted the

Indians who were present, and bad them farewell. We then started on our journey to the Credit—slept at Brother More's, at Whitby.

Friday 30th.—We arrived at York towards night, and there met with the Rev. Wm. Ryerson, who had just returned from the General Conference of the Methodist Episcopal Church of the United States. He brought very important and pleasing news with him relative to the Methodist Church in Upper Canada. He informed us that the General Conference had agreed to allow the Canada Conference to become an independent Church on friendly terms.

Saturday 31st.—Left York this morning for the Credit, where we arrived about the middle of the afternoon. We found the Indian brethren under great fears from having seen some unknown Indians or persons lurking about the village at night. They have been watching every night to apprehend them, but all in vain. It is my opinion, from what they tell me, that it is mere imagination, or the work of the devil, to disturb the peace of this people. About 4 o'clock Elder Case preached a sermon, the substance of which I interpreted, and then gave them a short account of my tour to the east. Our hearts got warm, and we had a good meeting.

CHAPTER V.

AT 8 o'clock, A. M., our love feast began; it was an overwhelming time; the brethren spoke with great power and energy. From the testimonies borne in this meeting we select,—*Yellowhead*—(head chief of Lake Simcoe.) “Brothers and sisters, I am glad to see you again. I came here to get more strength, and my soul blest. I feel happy in my heart. The Great Spirit has done a deal for us; he has opened our eyes to see our wretchedness, and he has showed us that way that leads to heaven. I will always pray to the Great Spirit as long as I live; this is all I have to say.” *An Indian from Lake Simcoe*: “Brothers and sisters, I am glad to see this place, where my brothers and sisters worship the Great Spirit. I heard what the Great Spirit had done for you, and I thought, now I will go and see my brothers and sisters at the Credit, and see how they are doing. Now my hard heart feels glad to feast with you. I long wandered in darkness, not knowing where to find the Great Spirit, and what to do to be good and wise. Day before yesterday I was blind and could not see, but yesterday I began to see daylight coming, and now to-day I think the sun has come up, and shines in my heart. I am glad to see. I will always try to worship the Great Spirit as long as I breathe. This is all I have to say.” Before administering the sacrament, the Elder baptized seven natives from Lake Simcoe, five of whom were adults; 117 natives partook of the Lord's Supper, and 24 whites; it was a solemn and impressive time. Blessed be God for the ordinances of

his house, and for the bread that cometh down from heaven, which maketh glad the city of our God. After an intermission of about 20 minutes, Elder Case preached to a large congregation in a pine grove; his text was from Rev. ii. 10, which I interpreted to my native brethren. Brother Thomas Magee also exhorted the Indians, and Brother Richardson the whites. There was great seriousness during the whole services. In the afternoon there was another service conducted by Brother Case.—*Sunday, June 1st.*

Monday 2nd.—Took a survey of the several plantations round the village, and found under cultivation thirty or forty acres of potatoes and Indian corn, besides the gardens in the village. In the afternoon commenced, by request of Elder Case, to form a spelling book in the Chippeway language. Nothing of the kind has been attempted before, as I am aware of. Towards night we held the Quarterly Conference.

Friday 6th.—Employed in writing the Indian spelling book; find it a tedious task.

Sunday 8th.—Prayer meeting in the morning—Sunday school at nine; about 60 attended. Public worship about noon, when I attempted to give them something of the history of the world before the flood, and of the confusion of tongues. Brother W. Herkimer exhorted. The subjects of our discourses appeared very much to interest the Indians. At 5 o'clock, I preached again on the parable of the sower. Brothers George Henry and Thomas Magee exhorted. It was a precious time to our souls. I urged on the parents the importance of sending their children regularly to school. My soul blest God for the encouragement I received this day.

Monday 9th.—This morning Elder Case arrived for the purpose of fitting out some Indian Missionaries to go to the west and north, to preach to their perishing brethren the unsearchable riches of Christ. In the afternoon we started to

attend a Camp meeting up Yonge street. On my way visited Mr. J. Clench at York, Clerk of the Indian Department. We talked about the improvements of the native tribes; he expressed himself warmly in favour of our operations. Slept at Dr. Morrison's.

Tuesday 10th.—About noon started for the Camp ground. When we arrived we found between two and three hundred Indians collected from Lake Simcoe and Schoogog Lake. Most of those from Lake Simcoe have just come in from the back lakes to join with their converted brethren in the service of Almighty God. They came in company with Brother Law, and all seemed very glad to see us, giving us a hearty shake of the hand. The Camp ground enclosed about two acres, which was surrounded with board tents, having one large gate for teams to go in and out, and three smaller ones. The Indians occupied one large tent, which was 240 feet long and 15 feet broad. It was covered over head with boards, and the sides were made tight with bushes, to make it secure from any encroachments. It had four doors fronting the Camp ground. In this long house, the Indians arranged themselves in families, as is their custom in their wigwams. Divine service commenced towards evening. Elder Case first giving directions as to the order to be observed on the Camp ground during the meetings. Brother James Richardson then preached from Acts ii. 21.; after which I gave the substance in Indian, when the brethren appeared much affected and interested. Prayer meeting in the evening. The watch kept the place illuminated during the night.

Wednesday 11th.—The Rev. D. McMullen commenced the services of the day, by preaching from Acts viii. 35. I gave the Indians an outline. Elder Case then spoke a few words through Peter Jacobs. The Rev. E. Ryerson next preached from John iii. 3, and Elder Case exhorted. Peter Jacobs

spoke a few words to the white people. In the afternoon the Rev. W. Ryerson preached from Prov. ix. 12, a powerful discourse. In the evening Mr. Vaux, Mr. W. Patrick, and Mr. John Carroll, gave exhortations. Prayer meetings this evening in the tents. A blessed time to my soul.

Thursday 12th.—After breakfast, the Rev. William Ryerson preached to the white people, and at the same time I preached to the Indians in their tents, on the parable of the Prodigal Son. In the afternoon the Rev. J. Richardson preached from Heb. vii. 12, and the Rev. E. Ryerson at considerable length. Prayer meetings in the evening, the Indians holding their's in their tent; it was a powerful time both amongst whites and Indians. Sinners were crying for mercy. Professors were rejoicing, being quickened in spirit. I bless the Lord for what my eyes see, and for what my ears hear of the wonderful works of God among the children of men—even among the sons of the wilderness.

Friday 13th.—After breakfast, Elder Case spoke to the congregation, and gave liberty for any to tell their christian experience. A number of whites and Indians spoke with warm hearts. At the conclusion of this love feast, the Elder desired all who had experienced a change of heart to rise up; about thirty white people and as many Indians rose up. Most of the Indians belonged to John Asance's tribe, or the Matchedash Indians from Penetanguishene. Elder Case and Rev. W. Ryerson gave the closing addresses. After this the Elder administered the Holy Communion to twelve Preachers, three hundred and fourteen whites, and ninety-seven Indians; it was a very solemn time. There were a few adult whites baptized, after which the meeting broke up. I informed the Indians from Rice Lake, that Elder Case and I would accompany them to the Landing, to tell them more about the christian religion; they were highly pleased to hear this.

During this meeting, I was greatly encouraged and delighted to witness the fervent devotion that prevailed, and especially the Missionary zeal displayed by the white people, particularly the young. One lad came to me with a shilling in coppers, and said: "Here, take this and buy some books for the Indian children," adding, "Don't you recollect last Camp meeting at the close of it, a boy coming to you, and requesting you to pray for him that he might be converted? I am the boy," said he, "and have found peace to my soul since that time." We left the Camp ground about 2 o'clock for Lake Simcoe. I stopped for the night at Mr. Purdy's.

Saturday 14th.—Rode part of the way in company with brother Jas. Wilson; proceeded to Brother Johnson's at the Landing, where the Indians are encamped, and where sister Phoebe Edmonds, a pious girl, is keeping school: she has been very useful, in many respects, to the converted natives. This school was commenced on the 12th of February, 1828, and has averaged about twenty scholars, some of whom can now spell in two or three syllables. Towards evening we held a prayer meeting, when Thomas Magee and I spoke.

Sunday 15th.—Elder Case arrived about 9, and at 10, A.M., we assembled under the shade of some trees for Divine worship. After singing and prayer, Thomas Shilling, one of the class leaders, repeated the Ten Commandments in Indian, and the whole congregation after him. I then explained to them the meaning of these Commandments, and how God gave them to the children of men. After a short exhortation by Thomas Magee, Elder Case addressed them through me on the morality of the law. This was a very interesting meeting. About 300 natives were present. About 4 o'clock we held another meeting, after which we commenced giving, and taking down the names of those who wished to be baptized. In doing this we were careful to examine each person as to their christian ex-

perience and faith in Christ their Saviour, and on their determination-to renounce the world, the flesh, and the devil. This part of our duty was very tedious, as we had to give each person an English Christian name, retaining their Indian names for surnames. Prayer meeting in the evening.

Monday 16th.—Resumed this morning the task of taking down the names for-baptism, anticipating some difficulty from those Indians who had two or three wives. The first we went to, was *Kenewahsenoo*, a brother of Chief Yellowhead. He had two wives. When I enquired about them, he appeared rather surly, and would not give a direct answer to my question; but after telling him plainly that he could not be enrolled with the Christian Indians unless he parted with the last one he took, he said that she might do as she thought best; so I went to her, and after showing her the impropriety of these things, I asked her if she was willing to leave the man she had been living with? She answered in the affirmative, and said, that she thought more about serving the Great Spirit than any thing else, and was willing to do any thing that was right in the sight of God. So this was all settled. We then called forward the next person from whom we apprehended the most difficulty—the Chief from Matchedash, called John Asance. He had three wives, whom he called in broken English, “all dree brothers.” I asked him if he was resolved to become a Christian, and give up all his bad ways? He replied, that he was willing to become a Christian, and do all that the ministers would tell him. I then asked him what he would do with his wives, as it was contrary to the christian religion for any man to have more than one wife? He made the following reply: “I have now embraced Christianity, and am willing to do anything you tell me. I took these women when I was blind, and did not know that it was wrong; for we have been taught that a man might have as many wives as he could sup-

port, and I thought I could support three very well; but now my eyes are open to see that it is not right to have more than one wife, so I will part with two, and keep only the eldest and first one I married, with this request, that I may have the privilege of supporting the children by the other women, that they may not want." We told him that we were quite willing he should provide for his children, and that it was his duty so to do. He appeared highly pleased with what we told him. I then asked the two women if they were willing to leave their husband, they answered, "Yes, because they loved Jesus, and would not break his laws any more." They spoke with tears in their eyes, which caused pity in my heart on their behalf. The noble Chief then went to them, and said that "he took them when he did not know any better, but that now he must try and do what was right."* About noon we got through taking down the names of persons we considered proper subjects for baptism, being 132. About noon Elder Case started with Wm. Snake, and others, to see an Island called Snake Island, in Lake Simcoe, for the purpose of ascertaining whether it would make a suitable settlement for the Indians. In the afternoon I instructed the Indians in the nature of Christian Baptism. The brethren from the Credit, viz: Thos. Magee, John Thomas, and Young Smith, exhorted; great attention was paid.

Tuesday 17th.—In the morning I explained to them the meaning of the apostles' creed, as containing the whole sum of the Christian belief. My comrades from the Credit assisted in this exercise. About noon Elder Case returned from the

* It is painful to relate, that after adorning the christian profession a number of years, one of these women became a snare to him, and after falling into sin, he forsok the Methodists, and became a Roman Catholic, and then took to the firewater, and was eventually drowned near Penetanguishine, in the summer of 1847. Being in a state of intoxication, he fell from his canoe, and was found in about three feet of water.

Island highly pleased with its situation. At 2 o'clock the baptismal service commenced. We first arranged them in family groups, as their names had previously been taken down. The Elder then addressed them on the subject of their conversion from paganism to Christianity, which I interpreted. After singing and prayer he again exhorted them to give their whole hearts to God by repenting of their sins and believing on the Lord Jesus Christ. He then put the usual questions for such as have arrived at mature years. At the close of each sentence they responded by saying *aathe*, (*i.e.*, I will, or yes.) The questions ended, they all knelt down on the ground, and were solemnly baptized in the name of the Father, the Son, and the Holy Ghost. The presence of the Lord was in our midst, and his power rested on the people. May the Lord bless and preserve these new lambs now gathered into his fold from the howling wilderness, and may they be the means of spreading the knowledge of a Saviour's name far to the west, that those who are now sitting in darkness may have their eyes opened to see this great light! Before dismissing the meeting I endeavoured to exhort them to be faithful to their professions, and never break the solemn covenant they had just made before God and this congregation, but by watchfulness and prayer endeavour to keep all the commands of the Great Spirit. After singing and prayer we separated for a time. In the evening we arranged them in classes, and appointed fourteen leaders. After this a novel scene took place; one of Brother Law's scholars applied to us for permission to marry a certain young woman—we told him we had no objections to his marrying, but that as they now had become christians it would be necessary for them in future to go through the marriage ceremony in the public congregation; and as the laws of the land prohibited Methodist Ministers from performing the service, it was decided that the chiefs had the power to solemnize the

marriages of their own people in such a form as they thought proper. I spoke to Chief Yellowhead on the subject, which, meeting with his approbation, he requested me to assist in the ceremony. When we were ready and in full expectation of seeing an Indian wedding, up stepped John Asance, the Matchedash Chief, and said that he had long ago spoken for that young woman for his son, and he considered his son had the first right to the admired female. We then asked the young woman about it, when she replied that neither of the young men, nor any one else, had ever said anything to her about having either of them; and, as she wished to go to school and learn to read, she did not wish to marry either of them. Thus were our expectations of seeing an Indian wedding blighted.

Wednesday 18th.—Chiefs Yellowhead and Asance, with their people, prepared to go to Yellowhead's Island, near the Narrows of Lake Simcoe. They were accompanied by Brother Wm. Law, an Englishman, Thomas Magee, and John Thomas, from the Credit: these go as missionaries and teachers. Brother Law is well calculated for a school teacher amongst Indians, and they are much indebted to him for his indefatigable labours on Yellowhead's Island. Chief Wm. Snake's party remained at the Landing to attend Sister Edmond's school. About noon we started for York. In the afternoon Brother Case preached at Brother Hartman's from 2 Cor. v. 1. It was a refreshing time to our souls.

Thursday 19th.—Arrived at York in the afternoon, and commenced getting a small Indian spelling book, which I had written, printed at Mr. McKenzie's office.

Friday 20th.—Was employed most of the day in correcting the proof sheets of the spelling book. Paid a visit to Colonel Clench.

Saturday 21st.—Employed as yesterday in the printing office. In the afternoon rode to the Credit. During my ab-

sence one of the sisters died, viz: M. Finger, wife of George Finger. I was informed she departed this life quite resigned to the will of God on the 13th instant.

Sunday 22nd.—At 11 o'clock, I endeavoured to preach to my native brethren on the parable of the Ten Virgins. Peter Jacobs and others exhorted. In the afternoon, the Rev. Mr. Magrath, the Church Clergyman, came to marry a couple, Moses Pahdequong and Susan Camp. Towards evening I rode to York, on my way to Belleville. Slept at Dr. Morrison's.

Wednesday 25th.—Overtook Elder Case and Brother Chamberlain in Haldimand. Went in company with the Elder to Brother Gilbert's, near where a Camp meeting is to commence to-morrow.

Thursday 26th.—We repaired to the Camp ground this morning, and found a number of the Rice Lake Indians assembled, who came hoping to derive benefit from the meeting. About noon the brethren from Grape Island came. My heart rejoiced to see them once more, and they appeared very glad to see us. The Indians from Kingston and Gananoque accompanied the friends from Grape Island; most of them intend residing there; they have become sober, and most of them profess to enjoy the blessings of religion; the rest are seeking. In the afternoon the people began to flock in, and pitch their tents. At 4, P. M., Elder Case opened the meeting by singing and prayer; he then preached from Matt. vi. 10, the substance of which I gave to the Indians. In the evening Brother Davidson preached from 2 Peter iv. 1.

Friday 27th.—At 8 o'clock this morning Brother Phelps preached from 1 Cor. xvi. 55, 56. John Sunday spoke a few words in English, and exhorted his brethren in Indian. Bro. Biggar also exhorted. At 11 o'clock Brother John Reynolds preached on Rom. xii. 12. At 3, P. M., Bro. W. Smith,

from Acts xiii. 31. At 9 in the evening several addresses were given by Brothers J. Benham, W. Beaver, J. Sunday, and myself; a prayer meeting closed the services.

Saturday 28th.—At 8 A. M., Brother Davidson preached on Job xxi. 15. At 11 Brother Egerton Ryerson, from Isaiah liii. 3. In the evening, Brother W. Smith; a great crowd of people had assembled this evening.

Sunday 29th.—At 8, A. M., preaching by Elder Case, from Psalm xxiii. 1. At 11 Brother E. Ryerson, from John vii. 37. At 4, P. M., there was an exhibition of the improvement of the Indian children from Grape Island in reading and spelling; they also repeated part of the Ten Commandments; they then sang: they have made great improvement. The congregation appeared greatly interested, and it must have been a great satisfaction to those who contributed to aid this good cause. May the Lord increase the zeal of all his people, and make them instant in season and out of season! At the close of this exhibition, Miss Barnes gave a discourse on the incarnation, sufferings, death, resurrection, and ascension of our Saviour; she spoke fluently, with a strong voice, and very figuratively. We had a very powerful prayer meeting in the evening, sinners crying for mercy, and professing christians seeking for sanctification.

Monday 30th.—At 7 o'clock this morning I endeavoured to preach to the white people from Acts xiii. 41. Brother Allen Crow and W. Beaver exhorted the Indians. After a short address from Elder Case, he proceeded to administer the Holy Sacrament. This was a precious time to my soul. The meeting closed with singing and prayer. There was good order preserved throughout the meeting. After taking leave of my brethren I started for the Credit, by way of Rice Lake, accompanied by Brother H. Biggar. Slept at the Carrying Place. Miss Barnes and others also staid there.

Tuesday, July 1st.—Proceeded to Cobourg, and slept at Mr. Spencer's.

Wednesday 2nd.—In the afternoon I rode out to the Rice Lake; found but few Indians at home. Sang and prayed with those there. Slept at Mr. Elsworth's.

Thursday 3rd.—This morning I visited several camps on the Island; most of the men were gone hunting. Their corn and potatoe fields promise a good harvest. After singing and praying with them I returned to Mr. Elsworth's. In the afternoon Brother Biggar, Miss Barnes, and Miss Ash, arrived. Bro. B. teaches the boys, and Miss A. the girls. Sister Barnes intends to teach the females to braid in straw, which I hope will be of great benefit to them. Miss Barnes and Miss Ash intend living together in one of the bark school-houses.

Friday 4th.—Brother B. and I crossed the lake to inspect the land on which these Indians intend to settle; we called on Captain Anderson, who accompanied us. We were very much delighted with the situation, and thought it a very suitable one for an Indian settlement. Returned in the afternoon to the Mission school. When the Indians collected I addressed them from Matt. vi. 16.

Saturday 5th —In the forenoon Brother Biggar and myself were employed in building a clay oven for our devoted sisters. At 4 o'clock I gave an exhortation to our Indian brethren, and then bade them farewell, departing for Cobourg. There appears to be some opposition from Mr. E., the Inn-keeper, against the female boarders going into the school-house and boarding themselves. It is a strange thing indeed if the Mission family cannot do as they please about providing for themselves the necessary comforts of life. Must we be led by the blind? Must we be governed by the wicked? Must we gratify the avaricious worldling? No! but, in the strength and

name of our God, we will come out from among them, and strive to live with an eye single to the glory of God, who alone is able to do us good.

Sunday 6th.—At 11 o'clock I endeavoured to preach in the Hamilton Chapel from Luke xix. 10. The congregation was but small. In the afternoon I preached in Cobourg Chapel from Matt. v. 33. The congregation was very attentive.

Monday 7th.—At 1 o'clock I preached a funeral sermon over a child five or six years old, from 1 Peter i. 24, 25. Rode to Mr. Farley's for the night.

Sunday 13th.—In the morning, at prayer meeting; at 9, Sunday school; at noon I preached from 2 Cor. v. 17; gave the substance in English to the whites present. Brother Jos. Sawyer exhorted; at 5, P.M., I preached from Psalm xxiii.; a middling good time. Visited sister M. Crawford, who is very sick. She is quite happy in the Lord, and resigned to His will.

Thursday 17th.—Took a census of the number of Indians belonging to this village, which I found to be 223 souls; the increase since last year is eight. A precious time at the prayer meeting in the evening. Blessed be God for all His mercies towards me!

Sunday 20th.—Prayer meeting at the chapel in the morning. At 7, A.M., we went to a field meeting about 3 miles off. The Rev. T. Madden presided. There was a large congregation assembled. Mr. Madden opened the meeting by a short address; we then sang and prayed, after which he called on me to exhort first the whites, then the Indians. Brother Shoot then gave a short address. The Rev. E. Adams preached from John xiv. 3, and afterwards Elder Madden from Rev. xxii. 17. After this I endeavoured to preach from Acts xiii. 41. We then sang, and the Elder closed the exercises by prayer. The congregation was very serious and attentive, and I hope our labour was not in vain.

Thursday 24th.—Employed this day in taking down words for my vocabulary. Towards night we had prayer meeting; a tolerably good time. Just at the close of the meeting, Thos. Magee and J. Thomas arrived from Lake Simcoe with fourteen Christian Indians from that place, among whom was John Asance, the Matchedash Chief. Our Indians flocked round to give them the right hand of fellowship. We divided them two and two to different families.

Sunday 27th.—In the morning we had prayer meeting; at 9, Sunday school, and at noon I endeavoured to preach to my Indian brethren from Acts viii. 35. The people were very attentive. Brother George Henry exhorted in a feeling manner. Before dismissing the meeting, I gave the substance of my discourse to the white people present. About 6, P.M., we assembled again for Divine worship. After singing and prayer, Brothers J. Sawyer, Thomas Smith, and T. Magee, exhorted; after whom I spoke and invited mourners to come forward to the altar to be prayed for; about twenty approached with the Lake Simcoe Indians. The spirit of the Lord was manifestly present; in a short time a number of the mourners were enabled to rejoice in a sin pardoning God.

Monday 28th.—Went with the Rev. J. Richardson to see brother Peter Conover, a few miles from the village, who is very sick and not expected to recover. He made a will of his farm, consisting of ninety-five acres, together with all the buildings and improvements on the same, worth ten or twelve hundred dollars, one half to his wife, and the other half to be put into the hands of the Revs. Elder Case, Thomas Madden, and J. Ryerson, as trustees, for the purpose of carrying on the Indian Missions in this country; the property to be sold a year and a day after the death of the testator, and the money to be divided according to the will. Thus is the Lord opening the hearts of his people to furnish the

necessary means for carrying on his work among the natives of the forest. May God reward Brother P. C. with a crown of glory for his charity towards the poor sons of the forest!

Thursday 29th.—In the afternoon Col. Givins, the Indian Agent, arrived with the payments and presents from the Government to this people. The Commissary commenced the distribution immediately, but did not finish till dark. The amount of payments we receive annually for lands surrendered to the Crown, is little over £470, and the King's presents are worth perhaps nearly as much more.

Wednesday 30th.—Divided the ammunition this day. In the afternoon employed in writing down Indian words for my vocabulary. Evening, at class meeting.

Friday, August 1st.—Rode in the afternoon to York, calling on Col. Givins. In the evening, paid a visit to Mr. Clench, who informed me of the state of the Indian Reserves on the twelve and sixteen mile creeks, and the river Credit. Slept at Dr. Morrison's.

Sunday 3rd.—Brother Richardson was called upon this day to attend the funeral of Peter Conover, who departed this life on Friday last, in the full triumphs of faith in the merits of Christ, and no doubt has gone to receive a crown of glory at the right hand of God; for he has been a faithful follower of Christ for thirty years. In the morning we had a prayer meeting, and Sunday school at the usual time. At 11 o'clock, I endeavoured to preach from Num. x. 29. We had a tolerably good time to our souls. Peter Jacobs exhorted. In the afternoon we again assembled for Divine worship, when I spoke to my brethren of the descent of the Holy Ghost on the day of Pentecost. Brother T. Magee exhorted. We then had a short prayer meeting. Brother R. arrived just before the close of the meeting, spoke a few words, and then baptized my brother John's child by the name of Augusta.

Thursday 7th.—Prepared for a tour to Lake Simcoe. Towards noon the Revs. Scott and Stewart (Baptist ministers,) came to the village and requested to have a meeting with us. We called the people together, when Mr. Stewart preached from John iv. 9. After which I gave the substance in Indian. Mr. Scott also spoke a few words to us. Towards evening we had a prayer meeting a good time to our souls.

Friday 8th.—Started for Lake Simcoe; called on Col. Givins, who informed me that he would give the payments and presents to the Lake Simcoe Indians on Wednesday, the 13th inst. Stopped for the night at Brother J. Cumer's, Yonge Street, where I met with Brother J. Beatty, who was much engaged in behalf of the Indians, by forming Missionary Societies.

Saturday 9th.—Arrived at the Landing about 8 o'clock, P.M., where the Indians had all collected to receive their presents. Mr. Wm. Law, the school master, was well, but Miss P. Edwards, the female teacher, was sick with fever. I was informed that the Indian brethren had been very faithful in the worship of God, and that a goodly number of the wild Indians had joined the meetings and become sober and serious. The schools have been prospering well. During this day some of the Christian Indians came to inform me that a certain pagan powwow had intimated his intention of consulting his *munedoos* or *spirits* that evening, in order to ascertain from them whether it was right for the Indians to forsake the religion of their fathers to take hold of the white man's.

Sunday 10th.—In the morning we had a prayer meeting, when a number prayed. At 11 o'clock we assembled for Divine worship, when I preached on the parable of the Prodigal Son. Benjamin Crane exhorted. There were three hundred present; the conjurer was amongst them—all paid good attention. In the afternoon we held another meeting, when I

spoke on the necessity of keeping the commandments of God. After which, James York made many feeling and good remarks. We stopped for the night at Mr. Tyson's,—a very friendly family.

Monday 11th.—Had a meeting with the Indians. Mr. Gruet numbered the Indians, was as follows:—Christians, 390; Pagans, 65; connected with the French people, about 60; total, 515.

Tuesday 12th.—In the forenoon I collected the scholars together to hear them repeat their lessons; sixty-six were present—eight in two syllables, twenty-two in monosyllables, nineteen in two letters, and seventeen in the alphabet. All the scholars from both schools were not present, or they would have been more than 100. It appears that the schools have been doing very well, considering the number there are to attend to. In the afternoon we assembled the people, and gave them a short history of the antediluvians: Brother George (a class leader,) exhorted. After concluding our religious exercises, Chief Asance gave the Indians some advice relative to their conduct at the approaching issue of presents. This Chief appears a man of considerable thought and understanding. At 5 o'clock I held a meeting with the Class Leaders, enquiring the state of their several classes, and of their own minds, and their accounts in general were very good. I then proceeded to give them some instructions on the leading doctrines of religion; this was a refreshing season to our souls. Stopped at Mr. Tyson's for the night, where I met with the most welcome reception. The Indian presents and payments arrived this evening.

Wednesday 13th.—Mr. Law and I went to the Lower Landing to see the distribution of the presents. Col. Givins had already arrived, and appeared quite friendly, until a drunken Frenchman made a complaint to him about the Methodist preachers, stating that one of the Indians had told him that

he heard a class leader say to the Indians that they should not care any thing about Col. Givins, for that he was no more than any other man, and was last winter put into gaol. The Frenchman pointed out the man who told him. I immediately went to him and made every enquiry, but he said he knew nothing about it, neither had he ever said any such thing. I then requested the Frenchman to take the Indian before the Colonel, and inform him that there was no truth in the report; they went together and explained the whole matter, and the Col. appeared perfectly satisfied. I have no doubt but the traders and their hirelings would rejoice to get any hold whereby they could prejudice the minds of the officers of Government against the Methodist teachers now amongst the Indians. But the Lord will carry on his work in spite of their opposition. In the Lord do we put our trust and confidence. It took the Commissary all day to divide the goods, which consist of blankets, cloths, calicoes, shirting, hats, guns, rifles, powder, shot, balls, tin and brass kettles, pots, axes, silk handkerchiefs, ribbons, thread, brooches, &c. The amount of their payments is £1,200 currency per annum, besides the King's presents, which perhaps are nearly as much more; these, with frugality and economy, might be enough to clothe them all the year. In the evening I assembled the Indians and discoursed to them on the depravity of our nature, and the atonement made by Jesus Christ. They were very attentive.

Thursday 14th.—Colonel Givins commenced giving out the goods this morning. The mode of distribution was as follows: The men were seated in rows on the ground by themselves, the women and children in the same order—the Commissary then commenced giving one sort of goods to each individual until the whole of the various articles were disposed of. During this day John Asance, the Chief, brought a message to me from the head man of the Pagan Indians, accompanied with a

string of wampum, stating that the reason he did not accept of the Christian religion, was, in consequence of a number of his people not being present at that place he could not consult with them and give a decided answer, but that next spring he would be able to let us know what he would do, and thought that he should meet our wishes and become a christian. John Asance then delivered the same message to Colonel Givins, who requested me to go with him to the man who sent it. The Colonel told him that he was glad to hear that he began to think about mending his ways, and hoped that he would not trifle with Christianity, but that he would consider it as the will of the Great Spirit to man. He said he had no orders from the King to advise any of the Indians to become christians, but knowing that it would be better for them to become sober and civilized, he would, as an individual, advise them to join with their christian brethren in the service of God and civilization. He further told him that in a few years the hunting would be destroyed by the white settlers who were constantly extending back into the country, and consequently it would be better for him and his children to be preparing beforehand for the cultivation of the earth, &c. The aged Sachem assented to all the Colonel said. This Indian and his people reside on the North shore of Lake Huron, called, by the Indians, Metahbik. The whole number does not perhaps exceed one hundred. In all probability this will be the next body of Indians who will embrace Christianity, and from thence it will no doubt spread to Drummond's Island, &c. I see only one difficulty in the way of the Gospel taking the wings of the morning and flying to the Western or Pacific Ocean, and making the wilderness vocal with the high praises of God, and that is the opposition it will meet with from the Roman Catholics, who have already, I am informed, commenced an establishment at Drummond's Island, and got a number of the Indians to join

with them. It is well known that the first step the priests take is to prejudice their minds against all other denominations, while they neglect to teach them the depravity of the human heart, and the necessity of coming to Christ alone for pardon and mercy: in this way they make the Indians ten times more the children of the devil than they were before. The Lord have mercy upon them, and dispose their hearts to receive the truth, that they may know nothing but the truth as it is in Christ Jesus our Lord. They finished dividing the presents about 5 o'clock. The Chiefs then expressed their thanks to their great father, the King, for his bounty to them, by presenting a string of wampum. For the last two days I have not seen a drunken Indian on the ground, which is perhaps the first time they ever collected together at the delivery of presents and payments in a sober, decent manner. Two years ago I was present at the issue at this place when I beheld with grief old men and women, young men and young women, intoxicated, and selling the articles they got from Government for the *firewaters*. They then looked wretched beyond description, but now, what a change,—how wonderful the effects of the Gospel, which has proved to be the life and power of God to the salvation of this people—we see them now decently clothed and “in their right mind!” Stopped at Mr. Johnson’s this night.

Friday 15th.—Mr. Law accompanied me this morning to the Lower Landing, in order to hold a meeting with the Indian brethren, and bid them farewell, intending to start for York to-day. At the sound of the horn, they assembled together, when I gave them some religious advice, and closed by exhorting them to persevere in the good way. Benjamin Crane then exhorted, after which we commended each other to the protection of Almighty God, and bade each other adieu. Yellowhead’s and John Asance’s tribes intend returning to

the Island, and remaining there until after the Quarterly Meeting, which is to be held at Snake Island on the 6th of September. At the request of John Asance, I met with him and others at Newmarket, to appear before W. Robinson, one of His Majesty's Justices of the Peace. Their object was to enter a complaint against a Frenchman who had most unmercifully abused one of the Indians by beating him. The magistrate refused giving a warrant, because the Indian could not give the day of the month on which the affair happened, but said that he would write a letter to the man to let him know that if he ever abused any of the Indians again, he would proceed against him according to law. The Indians reluctantly consented to this proposal, but not without a severe rebuke from the Chief, who told the magistrate that when the Chiefs of the white people first settled in this country, their great father took them by the hand and told them that he would look upon them as his children and protect them from the abuses of the white people; but, said the Chief, "I have been abused again and again by your people, and no notice has been taken of them for their bad conduct, and I thought that the reason you did not take notice of us was, because we were so wretched, ignorant, and drunken, and consequently not worthy of regard; but now our eyes are opened to see our miserable condition, and in seeing, we have endeavoured to forsake our former evil ways. I cannot suffer any more from the abuses of your young men without having justice done to the offenders. Consider what I say; this is all." Heard a great deal about a division amongst the Quakers in the vicinity of Newmarket. It appears that one Elias Hicks, in the United States, propagated very pernicious doctrines amongst the Friends there, and by his artifice has succeeded in getting a majority on his side, who have, I am informed, taken possession of most of the meeting houses. I understand that they deny

there is any heaven, hell, judgment, or mediator; that all the heaven, hell, or judgment men will have, will be in this world; and that men require no mediator. Such blasphemous doctrines ought not to be suffered to exist in a Christian land; nor even in a heathen land. I had rather remain a Pagan than imbibe such principles of error and blasphemy. Were these the doctrines of the great and good William Penn, who was so remarkable for his uprightness and honesty as to gain the confidence of all the Indians that had any knowledge of him? No, I cannot believe that he held such notions of God and eternity, but that he believed in the recompense of rewards; in the atonement made by Jesus Christ our Lord, for our present and eternal salvation. Slept at Mr. E. Smith's.

Saturday 16th.—Rode from Mr. Smith's to York; arrived there about 5 o'clock, just as the meeting commenced in the Methodist Chapel. Brother James Wilson was preaching on the influence of the Holy Spirit upon the hearts of the children of men. Mr. McMullen exhorted, and closed the meeting. Elder Case arrived just at the close of the service from below, to hold his Quarterly Meetings in this part of the country. Prayer meeting in the evening.

Sunday 17th.—Love feast at 9 o'clock; rather a dull time, the members being very backward in taking up the cross. Preaching at noon by Elder Case, his text, 2 Cor. viii. 9, after which he called on me to address the people. The Elder then proceeded to administer the Lord's Supper. This was a blessed season to our souls. In the evening Brother Wm. Ryerson preached from Ps. xvi. 11. The house was crowded on both occasions, and the congregations very attentive.

Monday 18th.—About noon I started for the Credit and arrived before sunset; found some sick in the village. John Chief, whom I mentioned before as being very ill, is now recovering.

Wednesday 20th.—Visited sister Mary Jacobs, wife of Peter Jacobs, who is very sick of fever. Elder Case arrived from York. In the afternoon the Rev. W. Ryerson preached, and Elder Case exhorted; we had a profitable time. After meeting I called the men together to lay before them the proposition of Dr. Joseph Adamson respecting his attendance on the sick at this place. His offer is to attend them one year if every man will engage to give him two days' work during the year. After explaining this to them they unanimously agreed to accept the Doctor's offer. In the evening we had a prayer meeting, and Elder Case requested them to pray for Peter Jacob's wife, who is now dangerously ill.

Thursday 21st.—About 3 o'clock this morning, Brother Peter Jacobs came and awoke me, requesting me to go and see his wife, as he said he did not think she could live half an hour longer. I accordingly went with him, and, to my astonishment, found her just breathing her last: we knelt down and commended her to the mercy of Almighty God through Jesus Christ, who is the author of eternal life to them that believe. At about a quarter after 3 o'clock the spirit departed from the body to join the blood-washed throng in glory. Sister Jacobs embraced Christianity about four years ago, and was one of the first converts; from which time she was much devoted to the service of God, although she had many trials and difficulties to struggle with. She was married about two years ago, and has left an infant child to mourn the loss of a mother's care. This sudden visitation seemed to make a deep impression on all her relations and friends, who felt that they had lost a sister in the Lord, but rejoiced in hope that their loss was her eternal gain. Sister Jacobs' remains were committed to the grave about 4 o'clock, P. M., and a discourse delivered on the occasion by Elder Case, who planted a young pine tree at the head of her grave. Our love feast commenced about 9

o'clock. The brethren spoke with great liberty, and it was a time of solemn rejoicing. Preaching about noon by Elder Case, on the 1st Psalm; when he got through, I gave the heads of the discourse; after which Thomas Magee exhorted with all his might. The Holy Sacrament was administered at the close of the love feast: 100 Indians and 13 whites communed. This was a profitable time to our souls.

Friday 22nd.—The Quarterly Conference for this place was held this morning. The class leaders gave good accounts of their class members in general. Two received license to exhort—Brother J. Sawyer and my brother, John Jones: these are the first, excepting myself, who have received license to exhort amongst our people. Their characters and talents were duly examined before the Conference, and they were deemed persons fit for the office.

Sunday 24th.—In the morning attended the prayer meeting; and at 9 o'clock, Sunday school; a goodly number attended. My brother John and myself went to hear Mr. Magrath at his church in Springfield. We were conducted to a pew near the altar. The Rev. gentleman soon commenced the Church service, which lasted an hour, after which he delivered a short discourse from John xvii. 24. The subject matter of his sermon was the duty of prayer. The congregation paid good attention.

Monday 25th.—Writing and visiting the sick. Elder Case arrived in the forenoon, and in the afternoon visited the school and instructed them in singing a few new tunes. In the evening we held a meeting, when the Elder proceeded to state the necessity of the Indians walking in the straight path of duty, by serving the Great Spirit with all their hearts, and by being active and industrious in their agricultural pursuits.

Tuesday 26th.—Met my honoured father in town and lodged with him for the night. He informed me that all our family

were in good health when he left home. We had sweet counsel together on heavenly things. He exhorted me to be faithful in trying to do good to my poor Indian brethren. My heart was made glad to find my beloved father so much engaged in the service of the Lord. May the Great Spirit keep and preserve him in his old age, that he may come down to the grave in peace, and enter into the joy of his Lord !

Thursday 28th.—Employed in writing and visiting the sick. About noon one of our Indian sisters from Lake Simcoe died. She embraced Christianity last spring, and has since led a praying life, and there is no doubt she has gone to enjoy that rest which remaineth for the people of God.

Friday 29th.—Buried the sister who died yesterday. I gave a short discourse on the occasion. Started for Camp meeting, to be held in East Flamboro', which is to commence to-day. On my way I called on a Mr. Stanton, a willow basket maker, and at the request of Elder Case, engaged him to come and teach our Credit Indian women his trade, which he agreed to do for the sum of 7s. 6d., *ey.*, per day. Arrived at the Camp ground about sun set. Many were already assembled on the spot from different quarters. A few of the Mohawk and a number of the Credit brethren were present. In the evening Brother John Carroll preached from Heb. vi. 18, 20. Elder Ryerson exhorted, after which he gave notice of the order and rules of the meeting. I held a prayer meeting amongst the Indian brethren, and we had a precious season.

Sunday 31st.—At 5 o'clock this morning, I was called upon to preach without fifteen minutes notice. I endeavoured to speak from Hebs. ii. 3. Had little or no liberty in speaking. Felt deeply humbled before God. O that I might be more instant in season and out of season ! At 9, the Rev. J. Richardson

preached from Matt. xxiii. 38. At 11, Rev. William Ryerson preached from 2 Peter iii. 8. At 2, the Rév. A. Prindle preached from Isa. xli. 14. In the evening Rev. Wm. Ryerson preached from Luke xviii. 13, 14. Prayer meetings were held in the intervals of preaching. The power of the Lord was manifest amongst the people, and many began to cry for mercy, and lukewarm professors were quickened in spirit.

Monday, September 1st.—At 8, A.M., mourners were invited to come forward to the altar to be prayed for. Many came and with tears and groans sought the mercy of God, and several professed to find peace to their souls, and five or six joined the Society. We had a most refreshing season at the table of the Lord.

Wednesday 3rd.—My brother John, Peter Jacobs, and about thirty of our people started for the Indian Camp meeting, to be held on Lake Simcoe, Friday next.

Thursday 4th.—Rode from York to the Landing, where where we stopped for the night. Elder Case had left this in the morning for Snake Island, where the meeting is to be held.

Friday 5th.—Engaged Mr. P. Squires to take our party to the Island in his sloop. Sailed about 11: owing to contrary winds, we were a long time getting out of the river. Got to the lake about 3 P.M., and when within five miles of the Island, a squall of rain and wind struck us, which split the foot of our main mast, and we were then obliged to haul in the main sail and to run to the land with the jib sail, to prevent further damage. After landing, we pursued our journey on foot and arrived opposite the Island by sun set. We then crossed over to the Island in bark canoes, and found Brother Case and the Indian brethren busily employed in preparing the Camp ground. Brothers John Beatty and E. Smith were also on the Island. Most of the Indians from the Narrows, and elsewhere, had arrived to the number of about three hundred. In the evening

we had a general prayer meeting; afterwards we retired to our tents, where prayer, praise, and singing, were continued. Whilst listening to them, my soul was filled with joy and gratitude to God for what he has done for this people, who not long since were chanting their war songs, and offering up their petitions to Muhjemunedco and to dumb idols, and were wallowing in all manner of iniquity. But now mark the change! They now know the true God and Jesus Christ whom he has sent; they are clothed and in their right mind; they pray; they sing his praises; they shout and give glory to God! To Father, Son, and Holy Ghost, be ascribed everlasting praises, world without end. Amen.

Saturday 6th.—In the morning, prayer meetings were held in all the tents. Some of our young men went out hunting deer this morning, and by breakfast time brought in a fat buck, which made a fine feast for us. At 11 A.M., we assembled for worship. Explained the rules of the meeting, after which all the Indians repeated the Ten Commandments standing. We then sang and prayed, and Brother J. Sawyer gave a word of exhortation on the goodness of God in saving poor Indians, and on the necessity of being faithful in the service of God. Brother John Sunday then addressed the meeting, and said “he was happy to meet his Indian brothers and sisters in this wilderness, to worship the Great Spirit of all the earth. He then compared the work of God amongst the Indians to a grain of wheat sown on good ground, which brought forth much. He delivered the salutations of his brethren at Grape Island, and said that they all prayed for them in their hearts. He stated that previous to his leaving Grape Island, his brethren spent one day in praying for a blessing to rest on his labours amongst the Indians whom he was about to visit. Thus you see my brethren at Grape Island made up my pack and sent me off in the name of the Lord to this place.” He

concluded by relating the exercises of his mind on the way, and thanked God for bringing him here in safety. My brother John gave a short exhortation on the sufferings of Christ for us, and his willingness to save all who call upon his name. He concluded the meeting by singing and prayer. At 2 o'clock, P.M., I preached from Luke xviii. 13, 14. I felt much of the presence of the Good Spirit whilst speaking. Elder Case made a few remarks through Peter Jacobs, after which Peter gave a word of exhortation and closed the present exercise. We then proceeded to hold a Quarterly Conference with the class leaders, who gave in general a good report of their classes. They informed us that two had turned again to drunkenness since the work of God began amongst the Matchedash Indians, who had been drawn into it by the intrigues of some Roman Catholic French, and Indians from the Lake of Two Mountains, who told the Indians that whisky was good to preserve health, and that there was no harm in drinking it, and as a proof, they said their ministers drank it. With these arguments they persuaded the poor Indian to take the cup of intoxication. "Woe to him that putteth the cup to his neighbour's mouth." The leaders informed us that seven of the Lake Simcoe Indians have died lately; four adults who died happy in the Lord, and three children. In the evening several exhortations were delivered—among them was one from John Sunday, who related his conversion to God, his former wretched state whilst in his blindness, and thanked God for what he had done for him; and exhorted his brethren to be faithful all the days of their life; not to be christians only for a day but always. He said that christians ought to be as wise as a red squirrel, who looks ahead and thinks of the approaching winter, and provides food for his winter's use. So ought a christian to prepare to meet his God; that now is the time to lay up the good words of the Great Spirit, and thus

imitate the red squirrel. Where will he go who refuses to be as wise as a red squirrel? Eternal misery will be the portion of all who neglect to seek and pray to God. Thomas Biggs, (a lad about 14 years old) said, "Brothers and sisters pray for me, for I do not know how to speak, seeing I am but a child, and feel as if I had just this day noon found the Lord. Formerly about this time of the year, our fathers used to meet for the purpose of drinking the fire-water, and we were in danger of being plunged into hell-fire; but now Jesus has had mercy upon us, and snatched us from that awful place. The love of God will now carry us safely to heaven, where we will be happy forever and ever, and feast with the good people in our Father's house. Brothers and sisters have you this hope in your hearts? I will always trust in Jesus Christ as long as I live. This is all I have to say."*

Sunday 7th.—Prayer meetings early in the morning. At 9 o'clock addresses were delivered, first by Chief Sawyer; second by John Sunday, who said, "My brothers and sisters, I have been one of the most miserable creatures on earth. I lived and wandered amongst the white people on the Bay of Quinte, and contracted all their vices, and soon became very wicked. At one time I had a beloved child who was very ill. I tried to save the child from dying, but could not, as the child died in defiance of all that I could do for him. I was then more fully convinced that there must be some Being greater than man, and that the Great Being does all things according to his own will. When I heard the missionaries preach Jesus Christ, and what we ought to do to be saved, I believed their word, and I began at once to do as they advised, and soon found peace to my soul. Brothers and sisters, I will

* This promising young Indian died soon after in the full triumphs of faith. I never saw so much natural talent and eloquence as I did in this lad, and I felt truly sorry when I heard of his death.

tell you what the good missionaries are like: they are like sun glasses which scatter light and heat wherever they are held; so do the ministers of Christ spread the light of truth amongst the people, which warms their hearts and makes them very happy." At 10, A. M., I preached from 2 Cor. v. 17. The Spirit of the Lord rested upon us, and at noon Elder Case preached from 2 Cor. iv. last verse. Brother E. Smith exhorted the white people who came from the settlements. At 2, P. M., Rev. John Beatty preached from Acts xv. 29, 31. Towards the close of the sermon a heavy rain storm commenced, which continued till dark.

Monday 8th.—In the morning we proceeded to examine the candidates for baptism, in regard to their faith, experience, and determination. At 8 o'clock, 39 Indians were dedicated to God in Baptism. At noon the Lord's Supper was administered to a deeply affected people. We all felt it was good to surround the table of the Lord. At 3, P. M., we bade our Indian brethren farewell, who followed us to the water, and seemed reluctant to let us go. We all knelt down by the shore of the lake, and again commended each other to the protection of Almighty God in prayer, and then set sail for the Holland Landing. We left our Indian friends bathed in tears. We landed at Holland Landing after dark.

Tuesday 9th.—Rode in company with Brothers Case and Beatty as far as to Richmond Hill, where I parted from them and wended my course towards Rice Lake Mission, and found the Mission family, consisting of Brother H. Biggar, Sisters Barnes and Ash, in good health; but many of our Indian brethren sick with fevers. Since I last visited this Mission the family have moved their establishment from the main land to an island called Spooke Island, where I found them living in bark wigwams, like their Indian brethren, happy and contented. Why not? They are engaged in a glorious work, and the

blessing of God rests upon these devoted missionaries. The school was also kept in a bark building, where the children are taught to read the Word of God.

Wednesday 17th.—Went with a party of the Indians to Belleville, in order to receive their goods. On landing at Belleville, Mr. Clench and the officers met us and we all shook hands with them. When the Indians had received their goods in bulk, Mr. Clench, the Indian Agent, delivered a good speech to the Indians, which I interpreted; the substance of which was, that he thanked the Great Spirit for permitting him to meet his red children once more, and to take them by the hand in the name of their very great father, the King over the great waters. In token of his love to his red children he had this day delivered to them the King's presents. That he rejoiced to see the improvement they were making in christianity and civilization, and hoped they would still persevere in this laudable undertaking. That as they now had become Christians it would be unnecessary for him to recommend them to take good care of their presents, as their own good sense had convinced them of doing so. He trusted that their attachment to the King and his Government would continue firm and strong, and assured his red children that their great father would never forsake them. Took leave of my Grape Island brethren and rode up to the Trent, where the Rice Lake Indians were waiting for their presents. Mr. Clench made the same speech to them. The British officers present were very friendly, and expressed high gratification in witnessing the happy change which had taken place amongst these Indians. I hired teams to take the goods to Rice Lake.

Saturday 20th.—Began early this morning to distribute the goods sent by the Government amongst the Indians, and finished before night, to the entire satisfaction of all parties. Each man received two blankets, cloth for one coat, and one pair of

trowsers, two shirts, several small articles, and also several guns, ammunition, kettles, &c. Brother John Sunday arrived here this evening from Lake Simcoe, where he has been labouring for some time.

Sunday 21st.—About noon the Indians assembled on the green grass near Captain Anderson's house. I preached to them from 2 Cor. v. 1. Brothers J. Sunday and Chief Pah-dosh exhorted, and concluded the meeting. Peter James, a class leader belonging to the Mud Lake Indians, died this day from fever; he was converted about two years ago, and has been the principal leader in the devotions of his brethren.

Tuesday 23rd.—This morning I received the mournful news of the death of our brother, Peter Rice Lake, who died about midnight. At 3, P. M., we met at the house of deceased, and I gave them a short discourse from Rev. xiv. 13, and then buried our departed brother near Captain Anderson's. I mourned and wept before God in seeing so many of these people taken away by death. It was indeed a sickly time amongst them.

Thursday, 25th.—Started for Grape Island this day. Lodged at Brother Meriman's, in Cramahe, for the night.

Friday, 26th.—Pursued my journey by the way of the Carrying Place. Fell in company with Brothers John Black and G. Sovereign, who were on their way to the Conference, to be held at Earnestown. Received much profit from the christian conversation of these brethren.

Sunday 28th.—Early in the morning attended prayer meeting. At 9 o'clock attended the Sunday school. At 11 I preached to the Indians from Matt. vii. 21. Brothers W. Beaver and J. Sunday exhorted, and Joseph Skunk closed by prayer. I felt very weak in body, but the Lord was present to bless our souls. At 3, P. M., I endeavoured to explain to them the leading doctrines of the christian religion. Towards the

close of my discourse the power of the Lord descended upon us, and there was a great shout in the congregation. Brother John Simpson exhorted, after which we had a fellowship meeting. It was a happy time. In the evening Sister Hubbard exercised the children in singing, which they did melodiously. I then gave them a short address, to which they paid great attention, and many of them wept aloud, whilst others praised God for what he had done for them, through their benefactors. We then turned our meeting into a prayer meeting.

Tuesday 30th.—Started this morning for the Mohawk Woods to see Wm. Hess and Wm. Duxtader, two of our Mohawk brethren from the Grand River, who are now labouring amongst their brethren. In the afternoon I arrived at their lodgings, at Mr. Mills, and was glad to meet Brother Hess; his companion was out visiting the Indians. Hess informed me that they had held several meetings amongst the Indians, and that some appeared very anxious and regular in attending their meetings.

CHAPTER VI.

SPENT part of the day in writing. In the evening went to our appointment. Owing to the heavy rain only a few were present. I preached to them from Luke xviii. 13, 14. Brother D. interpreted. At the conclusion, we gave them a short account of the origin of Methodism, which appeared to be quite satisfactory to the Indians. We gave them a few of the Mohawk Hymn Books, which were thankfully received. W. D. then showed me a list of the names of those who wish to unite with the Methodists to the number of fourteen. There were others who were serious, and enquiring the way to heaven.—*Wednesday, October 1st.*

Thursday 2nd.—My two Mohawk brothers and myself rode to Earnestown, where our Conference commences its session this day, Bishop Hedding presiding. We were permitted to be present during the session. About forty preachers were present. Lodged at Brother Shorey's, a good Dutch local preacher, where the Mission teachers from Grape Island, with a number of the Indian children, also lodged.

Friday 3rd.—In the morning we all went up to the Conference, in order to be nearer the church. Our Indian brethren pitched their tents near the chapel. Brother H. Biggar and myself lodged with Mr. E. Switzer—a very friendly family. In the evening the Rev. G. Farr preached from these words: "He that sinneth against me, wrongeth his own soul." I exhorted after him, both in English and Indian.

Saturday 4th.—At 2, P.M., the anniversary of the Metho-

dist Missionary Society was held; the Bishop in the chair, who opened the services by singing and prayer. The Treasurer read the Report, in which he stated the amount collected and expended on the work. The Rev. Mr. Paddock, from the States, then addressed the meeting, as also did the Revs. Wm. and Geo. Ryerson. The Indian scholars from Grape Island and Rice Lake then proceeded to exhibit their improvement in reading, spelling, catechisms, singing, needle work, &c. The congregation appeared highly delighted with what they saw and heard. Wm. Doxstader read a portion from St. Luke's Gospel in Mohawk, so we had several languages employed in setting forth the praises of God in this meeting. The report stated that there were ten Indian stations in this province; 12 schools; about 300 scholars, and 800 members in society. During the five years past about 1,200 have been baptized.

Sunday, 5th.—At 8 in the morning the Indian brethren met at the chapel for worship. Many of our white friends were also present, who rejoiced to see the grace of God amongst their Indian brethren. Some of the Indian brothers and sisters spoke and related their conversion to God. At 11 o'clock the Bishop preached an excellent sermon from John iv. 35, 36; at the conclusion the ordination of Deacons took place. About 1 o'clock the Rev. Mr. Paddock preached a fine discourse from 2 Cor. v. 20, and then the Elders were ordained. The Indian children sang a few hymns, and a word of exhortation was given by some Indian speakers. In the evening the Indian brethren held a meeting in the chapel. Brother Messmore exhorted, and I gave a short account of the work of God amongst the Mohawks, and the Indians shouted for joy.

Tuesday, 7th.—Went and heard the discussions in the Conference. In the evening Brother R. Heyland preached; at the conclusion of which mourners were invited forward to the altar. Two professed to have found peace to their souls.

Wednesday, 8th.—The Conference closed its session this afternoon, and the preachers started for their allotted spheres of labour. Very important decisions were made at this Conference, viz: an amicable separation of the Canadian Conference from the United States, and the formation of a new revised constitution for our Church, suited to our people, as British subjects. The form of Church government was after that of the Methodist Episcopal Church in the United States. The Rev. Wm. Case was chosen General Superintendent for the time being, until a Bishop was obtained. He was also appointed Superintendent of Missions. The following were the Missionaries appointed:—

Grand River—Rev. Jos. Messmore.

River Credit—Geo. Ryerson.

Lake Simcoe—John Beatty.

Rice Lake—H. Biggar.

Grape Island—Wm. Smith.

Travelling Missionary—Peter Jones.

Friday, 10th.—Went over to Grape Island, and found the Indian brethren pretty well.

Saturday, 11th.—Assisted brother Case in setting the Indian brothers to work—some in digging potatoes and others at ploughing, and the whole island assumed the appearance of a hive of bees busy at work. What a change! A few months ago these very people were a poor drunken lazy people. The Gospel indeed performs wonders.

Sunday 12th.—At 11 I preached to our Indian brethren from 2 Cor. v. 14, 15. Brother Waldron gave a word of exhortation to the whites present, many of whom were melted into tears, and were desirous to know what they must do to be saved. I was greatly delighted in seeing the power of Divine truth upon one of the Sunday school girls by the name of Mary Beaver. As a class of girls were reading the xiv. chap. of John,

and when Mary's turn came to read, she read these words, "And I will pray the father, and he shall give you another comforter, that he may abide with you for ever." She suddenly burst into tears, and putting her hands to her breast, she said, "Yes; for I now feel him in my heart."

Wednesday 15th.—Assisted the Indian brethren in dividing the potatoes they had raised in common stock. They had about 300 bushels. In the evening I held a meeting with them and gave them some advice on several subjects, and, as I intended to start for home on the following morning, we commended each other to God in solemn prayer. Many tears were shed, and we had a solemn season to our souls. Brother John Sunday rose up and said, "Brother, we thank you for your visit to us, and for the instructions you have given us for our good. Now Brother, depart in peace, and our prayers shall go with you. We shake hands with our brothers and sisters at the River Credit. We see them marching on their way to heaven a head of us. Tell them that they must remember us, and now and then call upon us to come on after them, and we will try to follow the path they have made on their journey. Brother, tell them that when we kneel down before the Great Spirit, we think of them, and pray for their ministers, class teachers, school teachers, and their children. O that we may all meet in our Father's house above! This is all I have to say."

Thursday 16th.—Left the Island this morning in company with the mission family and school children for Belleville, in order to attend the Missionary meeting, to be held this afternoon at 2 o'clock. We landed there about noon. At the hour appointed, Brother Case preached to a crowded house, from Matt. xviii. 19. At the conclusion of the sermon, I gave a short address to the Indian children, sang and prayed with them. Sister Hubbard, the teacher, then proceeded to exhibit

their improvements, in reading, spelling, and singing. They indeed sang melodiously. After this, three of the boys said their pieces as follow : By JOHN HAGER, aged about 10 years.

My name is John,	I have no house,
I have no father,	I have no friend,
My mother is dead.	I get very cold,
One day in Kingston,	My blanket torn,
I get very hungry,	I get into a box,
I have no bread,	And stay there all night.

Then Mr. Armstrong find and take me out of the box, and sent me by steamboat to York, to the Credit school. There I learn to read in the New Testament. I sometimes rather wild boy. but I love my book and christian friends who sent me to school. Thanks to a kind Providence that prepared a box for a poor Indian boy, and from the box sent me to school.

By ALLAN SALT.—“My name is Allan Salt. I am 8 years old. I was born in the wigwam, and lived in the woods till two years ago, when my father and mother began to pray. My mother is dead. She prayed when she was dying. My father lives and sends me to school at Grape Island, where 60 children are learning to read the Good Book. My christian friends, in the wigwam I was cold and hungry. Now we have plenty to eat, and live in good houses like our white friends. The good people in Belleville they help to build them. We thank them very much for all they do for poor Indians, and we pray Kezhamunedoo to reward them an hundred fold in this life, and in the world to come—life everlasting.

By BENJAMIN MITCHEL.—My christian friends, I am a poor Indian boy. I go to school at Grape Island. Six moons there I read in the Testament. I love my books. I love my school teachers. I love the good men—Makahdawekoonayaigs, (ministers.) They tell poor Indians the way to heaven, and now many Indians sing and pray. My christian friends, one thing make my hearts very sorry, many of our Indian fathers died before they heard of Jesus Christ.

O had our Indian fathers known,
 What Prophets told of Christ and heaven!
 For them we drop a tear and mourn,
 But weep for joy our sins forgiven.

Now one thing makes my heart very glad—many children are now learning to read, sing, and pray. Ministers are going farther back in the woods to tell more Indians about Jesus Christ. Thanks to Kezhamunedoo for what he has done for poor Indians. Thanks to our benefactors to, and O may Jesus bless them all."

The Indian girls exhibited specimens of their sewing and knitting. Wm. Doxstader spoke a few words in Mohawk. After this I gave a short address to the whites, and concluded the meeting. The congregation was highly pleased with the meeting.

Tuesday 21st.—Arrived at home this afternoon, and found the brethren pretty well, and what is best of all, still pursuing their onward course towards heaven. I was rejoiced to hear of the triumphant death of our late Brother and Chief, John Cameron, who is now shouting the praises of God in glory. The following is a brief history of his life and conversion to God:—In his youthful days he wandered about with his tribe from place to place, until he connected himself with an eccentric white man by the name of Ramsay, who used to trade with the Indians. I have been informed by some of the Indians, that on one occasion Ramsay was with a small party of Indians on the shore of Lake Erie. Ramsay had some rum which the Indians demanded; on being denied, they took and tied him hand and foot, and then took his fire-water, and having freely drank, all became perfectly helpless. Ramsay then got an Indian boy to untie him, after which he took a hatchet and killed all the adult Indians on the spot. He afterwards surrendered himself to the authorities, such as there were in those days, and was allowed, according to Indian custom, to make an atonement for his crime, by paying the relatives of those he killed a certain amount in goods and rum. John Cameron, whose Indian name was Wageezhegome, (Possessor of Day), was taken by Ramsay, who, wicked as he was, taught him to read a little in English, and to a certain extent trained him to

habits of civilized life. After the death of Ramsay, J. C. again took to Indian habits, but did not altogether lose his relish for comforts, as he alone amongst the Credit tribe, built himself a comfortable log house on the flats of the Credit, and raised some Indian corn and potatoes. He used to relate his attempt on one occasion to enlighten the Rice Lake Indians by telling them that this world on which we lived was round, and that it went round and round once every day. One of his hearers, with the utmost contempt at such doctrine, said, "So do the trowsers you have on go round and round. You think you know a great deal because you wear trowsers like a white man." Some years before his conversion, Mrs. Small of York, gave him a Bible, which he kept for her sake without attempting to read it, but immediately on his conversion, he applied himself diligently to relearn the art of reading, which he soon accomplished, and it was delightful to see him perusing the word of God, and communicating his ideas to his Indian brethren. He was converted to God at the Grand River, in the year 1824, and has since maintained a consistent christian walk. Soon after this he visited his brethren at the Credit, and endeavoured to persuade them to embrace christianity and to go up to the Grand River, where God was carrying on a great conversion amongst the Indians. He succeeded in inducing many of them to go to the Grand River and hear for themselves, where they were soon converted. In 1826, he was appointed assistant leader in Joseph Sawyer's class. Brother Cameron was not a fluent speaker; but his meekness and fervent desire to advance the glory of God and the salvation of his people were apparent to all who knew him. During his illness, he ceased not to express his thanks to God for what he had done for him and his tribe, and exhorted all who visited him, to be faithful in the service of the Great Spirit, and at one time he said, "I thank the Lord that I have lived to

see all my people serve the Great Spirit. For many years past I have again and again wished that the good white christians might come and plant the christian religion amongst us, and teach us the right way we should go; but no one cared for our souls, until the Lord himself raised up one of our own people to tell us what we must do to be saved, and now I can depart in peace and go to our Great Father in heaven." He fell asleep in Jesus on the 30th September, 1828.

Sunday 2nd.—In the morning at prayer meeting. Brother G. Ryerson exhorted. At 9, A. M., Sunday school; at 11 Brother R. expounded the 2nd chapter of Titus, which I interpreted. At 4 Brother R. again gave a discourse from Eph. ii. 1. I gave a word of exhortation, and concluded by a short prayer meeting. Brother R. then met the leaders, and enquired into their state, &c.

Saturday 8th.—Commenced the work of translating some of the Wesleyan Hymns into the Ojebway language. I found it a difficult work, on account of the Indian words being generally much longer than the English: hence the impossibility of conveying the whole meaning of one English verse into the same measure in Indian. I called upon the Lord to help me, that I might produce such a work as would be beneficial amongst my Indian brethren, and I made to rejoice in spirit whilst engaged in this work.

Sunday 9th.—At sunrise we had a prayer meeting. Sunday school at 9; thirty-six scholars present, most of whom repeated portions of Scripture and catechism. It was truly gratifying to witness the progress these Indian children were making in the knowledge of the Word of God, and in other useful knowledge. At 11 Brother G. Ryerson preached from these words, "Watch and pray; lest ye enter into temptation." When he got through I gave the substance of the discourse

to my Indian brethren, and we all felt it was good for us to be there. In the afternoon brother R. gave a lecture from Psalm cxxv. Peter Jacobs interpreted.

Monday 10th.—Brother R. and myself rode down to York on business. In the evening we attended a Committee Meeting of the York Bible Society in connection with the British and Foreign Bible Society in England. I was glad to see the efforts made by this noble Society in circulating the Holy Scriptures in every part of the world. The Hon. John H. Dunn is the President of the York Branch, and the Revs. Harris and Stuart are the Secretaries. This Committee earnestly requested me to turn my attention to the translating of one or more of the Gospels, to which I consented.

Tuesday 11th.—After making a few purchases, we left town for home. Stopped at Mr. Watson's, where we had left an appointment. Brother R. gave a short discourse, and I gave a word of exhortation. The few present, mostly women, paid good attention. After service we rode to our village.

Wednesday 12th.—In the forenoon kept school. In the afternoon engaged at writing.

Thursday, 13th.—Employed in translating the hymns. In the evening at prayer meeting. It was a time of rejoicing amongst our Indian brethren.

Friday, 14th.—Set a part this day to fasting and prayer, for the purpose of imploring the blessing and assistance of Almighty God to rest on my Translations, especially on those of the Holy Scriptures, which I am about to commence. I felt my insufficiency for this important work, and the language of my heart was, "O Lord help me by thy Holy Spirit to understand thy Word, that I may give the true meaning in my native tongue, so that my Indian brethren may be rooted, grounded, and settled upon the true doctrines of our Lord Jesus Christ, to

whom, with the Father, Son, and Holy Spirit be ascribed everlasting praises. Amen.

Sunday, 16th.—Early at prayer meeting. Sunday School at 9, A. M. At 11 Brother Ryerson preached from Matt. i. 21. J. Sawyer exhorted. I went and preached at Cook's Tavern. The congregation was very attentive. After meeting rode home to the village. In the evening Mr. R. preached from Lev. xxiv. 2. I gave the substance of the discourse to the Indians in our tongue.

Wednesday, 19th.—My brother John and myself started for York. On our way down we called on Col. Givins, our Indian Agent, who informed us that he had been ordered to take a census of the Credit people, and desired us to assist him. He showed me what he called a curious letter from a Mohawk Chief called Abraham Hill, residing at the Bay of Quinte. The purport of it was, that the Mohawk nation had been called Christians for 120 years, but that they were still very wicked. That in his own case he possessed from his infancy an evil heart. That he had recently resolved to break off from all his wicked ways and give his heart to the Great Spirit. That his attachment to the King of England had increased, for whom he fought during the last war. That since he became religious many of his nation were much offended with him because he had joined the Methodists, and that they had used threatening words to him, saying that the King did not like the Methodists, and would drive them all away from their lands; and that he now applied to the Colonel to know from him whether it was so or not. The Colonel showed me his letter to this effect, that he was glad to hear of the good change in his heart and life. That he hoped he would continue faithful, and not mind what the wicked Indians said to him, as the King loved all good christians and good subjects. That he must not be angry with his brethren, but pity and pray for them. And that

he shook hands with him as a brother, and hoped to meet him in heaven.

Saturday, 22nd.—Took the census of our people, and the following was the result: Men, 64; women, 74; children, 88; total, 226 souls. Heads of families, 47; houses, 30; land under cultivation, 61 acres; wheat, 65 bushels; oats, 22 bushels; Indian corn, 1,045 bushels; onions, 9 bushels; beets and carrots, 16 bushels; heads of cabbage, 670; cart loads of pumpkins, 30; cows, 27; oxen, 18; horses, 11; hogs, 122; waggon, 1; ploughs, 4; harrows, 1. Births during the past year, 17; marriages, 2; deaths, 19; baptisms, 40; number in Church communion, 132. Considering the very short time since these people possessed scarcely anything beyond a few dirty bankets, a few guns and traps, and all their domestic animals consisted in half-starved dogs, I felt truly thankful to Almighty God for the happy change amongst my poor people. To God be all the glory! At 3, p. m., Mr. G. Ryerson preached on the preparation of the heart for the Lord's Supper, which is to be administered to-morrow by the Rev. T. Osgood. I interpreted the discourse. W. Herkimer exhorted.

Sunday, 23rd.—Early at prayer meeting. At 9, a.m., Mr. Osgood arrived. Love feast commenced immediately. Many of the Indian brethren spoke, and declared what great things God had done for them. About noon Mr. O. preached from Matt. v. 8. I interpreted. After this the Lord's Supper was administered to the joy of many souls. In the afternoon Mr. O. preached to the young people from Rev. xxii. 14. I again interpreted for him.

Saturday, 29th.—Engaged during the past week in translating hymns and portions of the Holy Scriptures.

Sunday, 30th.—Assisted at morning prayer meeting and Sunday School. At 11, Mr. Ryerson preached from Rev. xx. 12-15. Peter Jacobs interpreted. In the afternoon I rode to

Gardner's school house, and preached to an attentive congregation from Acts xvi. 29-31. Lodged at Bro. Gardner's, and was very kindly entertained by the family. May the Lord bless my good white friends!

Thursday, 11th.—Father and I rode to the Mohawk village, and called on the Rev. Mr. Luggier, the Church of England Missionary, who received us courteously. He made several enquiries after our Missions amongst the Ojebways, and seemed pleased to hear of the progress of the work. He complained bitterly of his own people, and said he was almost discouraged in doing any good amongst the old people—his only hope was with the young. Called on Mrs. Brant and family, the widow of the celebrated Capt. Joseph Brant. She gave us an excellent cup of tea. She made enquiries after the Credit Indians, many of whom she formerly knew, and expressed much pleasure in hearing of the reformation amongst them, and desired me to convey her good wishes to them, and hoped they would continue faithful in the service of the Lord. We also called on Oneida Joseph, the famous Oneida Chief, a particular friend of my father. I engaged the Chief to make me a suit of an Indian costume. His wife is a member of our Church.

Saturday, 13th.—Visited the Mission School at Upper Mohawk, kept by Mr. S. Crawford. There were only nine scholars present. I was glad to hear that the congregation at this place was increasing. Met Brother J. Messmore, the Missionary for the Upper and Lower Mohawk Mission. He accompanied me to my father's for the night.

Sabbath, 14th.—Went to the Mission and preached at 11, A.M., from Matt. v. 8. Brother Messmore exhorted. Brother Henry, or as he is now commonly called, *Happy Henry McKay*, and myself met the Indian brethren in class.

Tuesday, 16th.—At noon our Indian brethren assembled for worship, and I endeavoured to preach to them from 2 Cor. v.

17. W. Doxstader exhorted, after which we held a fellowship meeting. The converts rose one after another, and declared what great things Jesus had done for them: with tears and strong emotions of body, many fell to the floor, and rose up shouting the praises of God. The work of conversion amongst this people appears to be progressing. I was informed that a dozen had joined the Society since Conference.

Friday, 19th.—Rode to Stoney Creek, and stopped at Mr. James Gage's for the night. Met on the road a young man from the United States, by the name of John Marsh, a Methodist exhorter. He informed me that he had heard of the work of God amongst the Grand River Indians, and was on his way to visit them, that he might see for himself what God had done for the poor Indians, and to share in their joy at a throne of grace.

Thursday, 25th.—This is Christmas day. Glory to God in the highest that I am spared to hail this auspicious day, which brought the Great Saviour into our world, and all the blessings of the glorious Gospel. May I gladly join the angelic host in singing, "Glory to God in the highest, and on earth peace, good will toward men." Early in the morning we had a prayer meeting. It was a gracious season to our poor souls. At 11 we met for worship. After singing and prayer, I read the first chapter of St. Matthew in the Ojebway tongue; being the first chapter our Indians ever heard read in their own language, and from which I gave a talk, dwelling more particularly on the nativity of our blessed Lord, Jesus Christ. Brother Thomas Magee exhorted, as also did father Clyne, a Dutchman almost 70 years old, and for many years a pillar in the Church of God. His deep piety, and strong simple faith, produced a hallowed influence in the congregation, and we had a shout in the camp. Brother Ryerson preached in the evening.

Friday, 26th.—Engaged at translating.

Wednesday, 31st.—Held a watch night. Brother Ryerson preached from Rev. x. 6, after which we had a short prayer meeting. At 11, P. M., I gave a short discourse on the parable of the barren figtree, Luke xiii. 6, 10. A few minutes before midnight we knelt down in silent prayer, and commended ourselves to the mercy and care of God, that his blessings might rest upon us during the year we were now entering upon. We thanked God for past blessings, and trusted in him for the time to come. My mind was greatly exercised during this meeting; yet I felt thankful to God for all the mercies he had vouchsafed unto me during the past year.

Thursday, January 1st.—The language of my heart was, "Bless the Lord, O my soul, and forget not all his benefits." Thou, O Lord, hast brought me to the beginning of another year, and spared my life as a monument of thy amazing love and mercy. O Lord, when I look back upon my past life, and behold my unprofitableness, I am astonished at thy long suffering and love in not cutting down the barren fig tree. It is because Jesus, my Redeemer, still pleads for me in heaven. O thou most merciful eternal God, I humbly beseech thee to pardon all my past short comings and wanderings from thee, for the sake of our Lord Jesus Christ. O heavenly Father, may it please thee to prepare me for more extensive usefulness in thy church, and to bring forth the fruits of righteousness, to thy name's glory, and honour. Amen. In the evening we held a Council, and appointed our road masters, constables, chapel keeper, and collectors for the year. Chief Ajetans then nominated me for the office of a Chief in the tribe, in the place of our departed Brother, Chief Captain John Cameron. The nomination was unanimously approved by the council. I stated to the council that I should require a little time to consider on the matter, and when I had made up my mind I would let them know whether I would accept of the office or not.

Sunday 4th.—Before the dawn of day we had our prayer meeting in our chapel. It was a good time to our souls. Attended Sunday School. At 11 Brother G. Ryerson preached from Genesis xxix. last verse. P. Jacobs interpreted. At 3, p. m., we had Sunday School for the adult Indians. Our object was to teach them the alphabet, and then to read our Indian hymns and Scripture translations. Old men and old women, young men and women flocked in, even old Tunswah of 60 or 70 years was seen seated amongst the scholars. Each one had a scrap of the a, b, c, and abs, busily engaged with all anxiety to learn to read. In the evening I preached from Deut. xxix. 29.

Saturday 10th.—At 2, p.m., our Quarterly Meeting was commenced by Elder W. Ryerson, who preached from John xv. 12. During his discourse I took down the heads of it, from which I rehearsed the subject to my Indian brethren. In the evening we had a prayer meeting.

Sunday 11th.—Love feast at 9, a. m. The Indian brethren were all alive in religion, and spoke with great earnestness of the great things God had done for their souls. Two of our Mohawk brethren were present from the Bay of Quinte. One of them spoke with many tears, and declared what God had done for him and his nation—that twenty-seven of the Mohawks of Bay Quinte had been converted, and joined the Methodists. At the table of the Lord we had a melting time, and many shouted the praises of the Lord our God. In the evening we had a fellowship meeting.

Monday 12th.—According to appointment we assembled in Council, the object of which was to take into consideration the erection of a saw mill for our people, the building of a workshop, and an hospital. It was agreed that the steps be forthwith taken for the erection of the said buildings. The subject of my nomination to the office of a Chief was also taken into

consideration. I informed the council that I had taken advice on the subject ; that I was now prepared to give them an answer to their proposal ; that in view of the following considerations I had made up my mind to accept of the office tendered to me. 1st. The unanimous wish of the Tribe. This I considered absolutely necessary. 2nd. That my acceptance of the office should not interfere in any way with my Missionary labours. 3rd. That my friends thought I might be more useful amongst our unconverted brethren in persuading them to embrace Christianity. I concurred in this opinion. 4th. That, acting as a Chief, I might have more influence with the Indian Department, and thereby be able to do more for our people in arranging their affairs to their satisfaction. That in view of these considerations I was willing to accept of the office. Several of the Indian brethren delivered speeches, in which they expressed their entire confidence in my ability to serve them. The motion was then put and carried unanimously. I felt my insufficiency, for I am but a child in knowledge and wisdom. O Lord, teach me and guide by thy unerring wisdom, that my usefulness may, by this step, be greatly increased. I felt thankful to my brethren for their good will, and confidence in my humble efforts to promote their welfare and happiness. May God bless them !

Friday 16th.—Arrived at Mr. Hurd's, near Schoogog, in the afternoon. Found a number of Indians encamped near by. I was informed that there had been a great deal of sickness amongst them during the past summer, but that now they were in pretty good health. I was also glad to learn that most of them had been very faithful in the service of the Lord.

Saturday 17th.—In the forenoon I visited the Indian school taught by Brother Aaron Hurd, a promising youth. There were 39 children present. I gave them an address on the importance of gaining knowledge by persevering in their studies ;

and also on the necessity of remembering their Creator in the days of their youth. They listened attentively, and many of them were much affected, tears rolling down their cheeks, whilst I told them of the love of Jesus for little children. At 2, P. M., we again met for worship. I read in Indian, and expounded the first chapter of Matthew. The Indian brethren were all attentive, and I trust some good was done. In the evening we had another meeting. I gave them a short talk on the nature and duty of prayer, and what we may pray for. We then had a prayer meeting. It was a lively time. In visiting the Camps this day I called at a little wigwam where two aged widows lived, one of whom was almost blind. On entering the door way, I said, "Is it here, where my grandmothers reside?" One replied, "Yes, my grandson, come in; our grand-children here are very good to us; they bring us plenty of meat to eat, and fetch us what firewood we need." The elder of the two lost her aged husband by death a few weeks since. He was the oldest man in this tribe. He and his wife were baptized last summer by the names of Adam and Eve. Adam made his peace with his God at the eleventh hour, and has entered into rest. O the great goodness of God to save poor Indians!

Sunday 18th.—Very early I preached to the Indians. At 11, A. M., to the white people. In the afternoon, at 3, P. M., the Indian brethren again assembled for worship, and I addressed them on the necessity of growing in grace, and seeking for a clean heart. After this we held a class meeting. They rose one after another, and declared what God done for their souls.

Monday 19th.—In the morning I went to see the new school house now in course of erection, principally by the Indians. It is built of logs, 22 feet square, hewed in the inside. The floor is laid with split basswood plank, and the roof is covered with basswood troughs. About noon I held a meeting

with the leaders and principal men, in order to enquire into the state of their classes. In the afternoon I spoke to the Indians from these words, "Neither be partaker of other men's sins: keep thyself pure," 1 Tim. v. 22. They were very attentive; tears and sighs bespoke the deep feelings of their hearts. Oh how powerful is the force of Divine truth! We again met for worship in the evening. I addressed them from Isaiah xii. 1. Towards the close of my talk, the power of the Holy Ghost seemed to fall upon the Indians, and with one accord they shouted aloud the praises of God. Before we concluded the meeting, I gave them my parting address, as I intended to start for the Credit on the morrow. We then shook hands. Jacob Crane, Chief, rose up, and addressing me, said, "Brother, we are glad in our hearts for this visit. We thank you for having fed us with the words of the Great Spirit. Brother, we will pray for you, and ask the Great Spirit to give you many days, and strength to enable you to speak the words of God to all the poor Indians. Brother, we shake hands with our brothers and sisters and their children, at the River Credit. Tell them that every day we raise our eyes towards heaven, upon our knees, and pray for them. Tell them that our hearts shall be as their hearts. The Great Spirit whom they serve, shall be our God, so long as we shall live in this world. Brother, we desire an interest in your prayers, as well as the prayers of your people at the Credit, and we hope we shall one day all meet in *ishpeming*. This is the desire of our hearts." Truly the Lord is amongst this people, watching over them with a shepherd's care and feeding them with the bread of eternal life. My soul was exceedingly happy during the exercises of this evening. Blessed be the name of the Lord, for what mine eyes have seen and my ears have heard, of the goodness and power of God to save these, my Indian brethren! O my soul praise the Lord, and all that is within me bless his holy

name! The number of Indians here, old and young, is 150. They occupy nine bark wigwams. The fire is made in the centre, and the families sit or lie around it. Each person occupies his or her place in the wigwam without the intrusion of other members of the lodge. In these miserable smoky wigwams, they appear perfectly happy and contented, as kings upon their thrones. They have never enjoyed the blessings of civilized life, and therefore do not know its happiness; but now the love of God being shed abroad in their hearts, their smoky bark wigwams become palaces to them because Jesus dwells with them there.

Wednesday 21st.—Arrived at York in the afternoon; heard of the death of the Rev. Wm. Slater on the Ancaster Circuit. He was a pious, useful brother in the Lord.

Saturday 24th.—Our Indian Agent, Col. Givins, paid a visit to our school by order of General Darling. The Rev. Mr. Magrath accompanied the Colonel, and both were highly pleased with the improvements made by the children. The Colonel addressed them and said, "My children, hear me, hear me. I am glad to see how much you have learned. I hope you will continue to advance in your studies. I will speak all the truth, and tell our Great Father, Gen. Darling, at Quebec, what I have seen this day. This is the end of my talk." Received a letter from Brother Case, desiring me to come to York, as a number of the Rice Lake Indians were there on business. Rode down to York and met Elder Case.

Sunday, January 25th.—This being a Quarterly Meeting day in York, I went to the love feast at 9, A. M. The brethren were blest in their souls, and many declared what great things Jesus had done for them. A soldier, lately converted, rose up and said, "that the Lord had been very merciful and good to him. That whatever his situation in life

might be, whether a soldier or no soldier, he was determined to be a soldier of Jesus Christ."

Saturday 31st.—Wrote a Petition to the Governor and the two Houses of Parliament, on the subject of our Credit Fishery, praying that the same may be secured to our Indians. In the evening the Chief and principal men met in council and signed the Petition by marking their *totems*, such as an Eagle, Otter, Buffalo, Reindeer, Pike, Bear, Crane, wild Goose, Beaver, Birchbark, Catfish, &c.

Sunday, February 1st.—Early at prayer meeting; Sabbath school at the usual hour. At 11, A. M., Miss Barnes, the female preacher, arrived in our village from the Rice Lake, and according to a previous announcement, she addressed the congregation with great energy and pathos, so that many wept during her discourse. Peter Jacobs interpreted. This lady is from the New England States, and has been labouring for several months amongst the Rice Lake Indians with success. At the conclusion of her talk, I gave a word of exhortation both in Indian and English.

Thursday 5th.—Rode to York. I was informed by some of the members of the House of Assembly, that our Petition had been laid before them for consideration, and would, no doubt, be granted.

Saturday 7th.—Rode to the Holland Landing where the Indians were encamped. At noon they assembled in a school house near Mr. Johnson's. I gave them a short account of the progress of the work of God at the different Missions, and concluded by the usual salutations. Thomas Magee and John Thomas also spoke to them. These brethren are from the Credit, and have been sent here by Elder Case to hold meetings amongst these people, and also to visit the Lake Huron Indians with the words of the Great Spirit. All the Indians from the Narrows and Matchedash, are here on purpose to re-

ceive religious instruction. In the afternoon the Indians again met for worship, when Miss Barnes addressed them with her usual eloquence. When she got through, I gave the Indians the substance of her talk; and concluded by giving them a word of instruction on the love of God to man. The Indians appeared to swallow down every word they heard, and we had a blessed season. In the evening held a prayer meeting amongst our white friends. Miss B. exhorted.

Tuesday 10th.—In the morning Brother Case was busily engaged in making arrangements for the establishment of a mission on Snake Island, in Lake Simcoe. A Mr. Draper, a foreigner, was engaged to go with the Indians to the Island and commence clearing the land, that they may be ready to plant in the spring. The poor Indians appeared highly pleased at the thought of becoming good farmers.

Thursday 12th.—By request of His Excellency, Sir John Colborne, Mr. George Ryerson and my brother John introduced their Indian pupils, who said their lessons before the Governor and His Excellency's family to their great satisfaction.

Saturday 14th.—Brother Case proceeded to Cobourg, whilst I went on to Rice Lake, where I arrived in the afternoon, and found the Mission family and the Indians in good health. Held a meeting with them in the evening, and we had a gracious season. The family consists of Brother James Evans and wife, Miss Barnes, and two workmen.

Sunday 15th.—Early in the morning we had a prayer meeting. At 9 A.M., Miss Barnes held her Sunday school. There were fifty-two children present; eleven boys and six girls were able to read in the New Testament. About a dozen were learning to write. The rest were in their letters and abs. The children were well dressed, clean and orderly. At noon I preached from John xv. 12. At 3 o'clock, I held a meeting with the leaders' and enquired into the state of their classes.

The leaders made a good report of the steadfastness of the converts in this new way. In the evening I gave the Indians a preaching talk from these words, "Grow in grace."

Monday 16th.—Made arrangements about building a church for this Mission, under the sanction of Brother Case. The size of the church is to be 40 x 30 feet. Brother Case engaged two carpenters to go on with the work, and the Indians are to assist in getting out the timber, &c. Brother J. Evans and myself went to Captain Anderson to see the place of the proposed Indian village at this Mission. In the evening we held a meeting. I spoke from Isaiah xii. 1. Brother Case exhorted, and we had a blessed season to our souls.

Wednesday 18th.—Being now prepared for our journey to Grape Island, thence to the States, we assembled for worship. Miss Barnes gave a short address to the Indian brethren; we then knelt down and commended each other to God by prayer. After this we all shook hands. Many of the Indians wept much, thus manifesting their sincere attachment to their teachers.

Sunday 22nd.—Early at prayer meeting; at 9, A.M., love feast began. A number of our Mohawk brethren were present. The Indian brethren spoke with power, and the Lord poured out his Holy Spirit upon us. At the close of the love feast we had an intermission of half an hour, when we again met in public worship. The Indians filled our chapel, so that the whites were addressed by Miss Barnes in the Mission house. Elder Case requested me to preach to the Indians. I spoke to them from Matt. xxvi. 26, 28. When I got through, some of our exhorters spoke both in the Ojebway and Mohawk, and the Lord poured out his Holy Spirit upon us. Brother Case then administered the Lord's Supper; 91 Ojebways and 16 Mohawks communed. Brother Case baptized four Mohawks and five Ojebway children.

Monday 23rd.—Engaged in making preparations for our intended tour to the United States for a few months, for the purpose of raising funds for our Missionary operations, and to get my Translation of Hymns and Scriptures printed.

Tuesday 24th.—Made preparations for starting. At 1 o'clock, P. M., we assembled in the chapel in order to hold a parting meeting. Brother Case gave them a talk on the subject of loving each other, and serving the Lord faithfully.

Thursday 26th.—Crossed the St. Lawrence River and breakfasted at Cape Vincent, in the U. S. From thence we went on to Watertown, where we lodged for the night. In the evening we met in the Methodist church. Brother Case gave an account of the work of God amongst our Canadian Indians. The children then sang and went through some of their lessons. I gave an account of my conversion to Christianity, &c. A collection was then taken up. There were here Methodist, Presbyterian, Universalist, and Baptist churches.

Sunday, March 1st.—In the morning we visited the 1st Presbyterian Sunday School in Utica. Brother Case addressed the children, and told them what God was doing for Indian children in Canada. Our young Indians then sang a hymn in Indian and English. Rev. J. Mitchell spoke a few words in Indian to the children, which I interpreted. At half past 10, Brother Case preached in the Methodist Church. At 2, P. M., I endeavoured to preach to the white people from Luke xix. 10. The congregation was large and attentive. Visited the Methodist Sunday School, and another Presbyterian Sunday School, at both of which we spoke, and sang for them to their great delight. In the evening we went a few miles and held a meeting at New York Mills, and addressed a crowded house. The people were much affected, and some shouted aloud and thanked God for having granted repentance and salvation to the poor Indian. Collections were made for our work.

Tuesday 3rd.—Spent the forenoon in Utica. In the afternoon we rode out into the country nine miles to a place called Paris, where we had an appointment for this evening. At half-past 6 in the evening we assembled in the Methodist Church, which was crowded.

Wednesday 4th.—At 3, P. M., we took stage for Schenectady. Rode all night. We had an inquisitive Yankee passenger with us who wanted to know who we were, where we came from, what our business was, &c. I told him we were Indians from Upper Canada. He then said that the Mohawk Dutch in this country would not like to see us amongst them, on account of the Indians having killed thousands of them during the Revolutionary War. I replied, “Do you not know that thousands of the poor Indians have been slain by the *sword* of the *white man*, and *tens of thousands* by the *white man’s fire-water*?”

Thursday 5th.—Arrived at Schenectady at 7, A. M., and were kindly received at the house of Mr. Campbell, (a brother-in-law of Elder Case.) This town is principally inhabited by low Dutch, and was the first town formed in this State. The houses are built in the old Dutch style, and the streets are very narrow. Not far from this town the Mohawk nation, now residing on the Grand River, Upper Canada, formerly lived, previous to the Revolutionary War, which territory they lost on account of their allegiance to Great Britain. The Mohawk River passes alongside of this old town. In the evening we held a meeting in the Methodist Church, and we severally addressed the Indians. A collection was taken up for our Missions amounting to \$7 50. I suppose this might be called a large collection from the Dutch. I hope they will have their reward.

Friday 6th.—In the evening visited the Union College, beautifully situated on a hill, which commands a fine prospect

of the town and the valley of the Mohawk River. One of the College students, a Mr. Vince Smith, made me a present of a neatly bound New Testament. From Schenectady we rode on to the City of Troy, on the Hudson river. Troy is a fine flourishing city; the houses are mostly brick, and very elegant. In the evening we had a meeting in the Methodist Church, which was well filled.

Saturday 7th.—At 9 o'clock, A. M., we met the Sunday School children in the Methodist church. About a 1000 were present. Our Indian children exhibited their attainments in spelling, reading, singing, and speaking, to the great satisfaction of this vast assemblage of little ones; their eyes sparkled with joy and wonder, whilst they beheld and heard the red children of the forest sing the praises of the Lord and read his Holy Word. Arrived at Chatham in the evening, and put up at Mr. Hoag's, a kind family. Chatham is a country village, or rather populous township. This is the birth-place of our esteemed father in the Gospel, the Rev. William Case, and on his account, the place was interesting to us.

Sunday 8th.—At 10, A. M., Mr. Case delivered an address to the people on the subject of our Indian work in Canada. Our Indian children then went through their exercises, to the high gratification of the thronged assembly. At 1, P. M., I endeavoured to preach from Eph. ii. 11, 13. In this talk I tried to show the former wretched state of our Indian tribes, and what the Gospel had done for a portion of them. The people were very attentive whilst I spoke. After meeting, a Mr. Peter Finch came to me and said that he was an own cousin to my father. He kindly invited me to visit them, which I was not able to do for want of time, and the great distance of his residence. We again met in the church in the evening; the Rev. Mr. Amey opened the meeting by singing and prayer, after which our children sang a hymn, and Allan

Salt prayed in the Indian, which I interpreted into the English.

Wednesday 11th.—Early this morning Miss Barnes and Miss Hubbard, with four of the Indian children, started for the Eastern States on a visit to their friends. They intend to meet us at New York about the 1st of May next. Joseph Hess, two boys, and myself, accompany Brother Case to New York, &c. We started soon after our friends left us. On our way we called for a few minutes at a calico printing factory, a few miles from the town of Hudson. This is the first time I have seen such establishment, and I was struck with the ingenious and rapid manner they printed with various colours the beautiful prints. How great is the art of man!

Sunday 15th.—At 10½ Brother Case preached at Poughkeepsie to an attentive audience. In the afternoon he again addressed the people on the subject of the work of God amongst our Indians in Canada. In the evening I preached in the same church from Mark xv. 15, 16. The people were all attention, and many shed tears during the meeting. We were informed that a good work of religion was in progress in the Methodist Church here, and, as it is always the case, that where the holy fire of the Lord is prevailing, there the Missionary flame is alive, so we found our friends here full of the Missionary zeal; and, as illustrative of this feeling, I will here state, that a beautiful girl of about 18 years said to me, “Indeed I should like to go with you to your people. I could teach them to sew, knit, and read, for I was taught to knit and sew when I was eight years old. I would love you as well as anybody; indeed I would.” I thanked her for her good intentions, but told her the distance was great, and we had no means of conveying her to the Missions.

Monday 16th.—About 10, A. M., went on board the steamer *Matilda* for New York. The boat had great difficulty to get

through the ice in the river. We arrived at the great City of New York about 10 in the evening, and were kindly received at the house of Mr. Francis Hall.

Tuesday 17th.—Received letters from Canada; one from my brother John, one from Captain John Brant, and one from Mr. J. B. Clench. The purport of these letters was to inform me that His Excellency Sir John Colborne had been appointed by the British Government to be the head of the Indian department in Upper Canada, and that he wished me to return to Canada with my Translations, and that he would have them printed at his own expense in the town of York. In the evening we attended the Anniversary of the Female Missionary Society in Allen Street Church, which was crowded. Dr. Bangs opened the meeting by singing and prayer. The report was then read, after which Brother Case delivered his speech on our Indian Missions. Our Indian boys then sung a hymn, and read in the New Testament. After this I gave my talk. Then the Rev. Mr. Maffit delivered a most eloquent and moving speech. Whilst the hearts of the people were warm, the collection was taken up; over \$200 were received for the Society. We were invited to take our quarters at the house of Mr. Samuel Martin, No. 182 Allen Street, where we (Indians) were kindly entertained.

Thursday 19th.—Worked at our Translations. In the evening I endeavoured to preach in the Forsyth Street Church from these words, "For the Son of man is come to seek and save that which was lost." The church was crammed to overflowing. An Indian preacher is a new thing in this city, and therefore hundreds came to see and hear. John Simpson, one of our Indian converts, arrived from Grape Island Mission, having been requested by Brother Case to come and help us.

Sabbath 22nd.—At 10½, A. M., I preached in Duane Street Church, from Number xxiii. 23. Dr. Bangs assisted me. The

people listened to me with attention. At 1, P. M., we visited the African Sunday School. This was an interesting sight to me, to see the little black children read the word of God. At 3, P. M., I preached in Allen Street Church from Acts xiii. 41. In the evening heard Brother Case preach in John Street Church, and I gave a word of exhortation. It was a good time to our souls.

Monday 23rd.—At the Translations.

Tuesday 24th.—Employed in the forenoon in preparing my Indian Translations of the Hymns into the Ojebway for the press. In the afternoon I met Brother Martin's class. The members of this class are mostly aged women. In the evening Henry Snake and myself went over to Brooklyn on Long Island, and preached in the M. Church from Eph. ii. 12, 13. The Rev. Samuel Luckey opened the meeting by singing and prayer. The people listened with deep attention. Lodged with Brother Luckey for the night.

Wednesday 25th.—After breakfast we returned to our quarters. At 3, P. M., we attended a Sunday School Anniversary. There were about 2,000 children present. Brother Case addressed them, and told them some interesting anecdotes. Our Indian boys also said their lessons. I then gave them a short talk. It was truly an interesting sight to see so many children worship the Great Spirit and sing his praises.

Friday 27th.—At translating. In the afternoon Brother Case left us for Newark and Morristown, and took with him John Simpson, Henry Snake, and the two boys. Brother Hess and myself tarry in this city to attend to our Translations. At sunset a special messenger came for me from Brother Case, requesting me to attend his meeting at Newark this evening. I started at once with the messenger; arrived at Newark at 8 o'clock, having rode ten miles since dark. The meeting had already commenced, which was held in a Presbyterian Church.

The house was greatly crowded, and I had great difficulty in getting to the altar. After resting about five minutes, I was called upon to address the meeting. I was much embarrassed.

Saturday 28th.—At 11, A. M., Brother Case left for Morristown, leaving me here to hold meetings on to-morrow. Employed at the Translations. During the day a friend showed me the power of the microscope, which magnified a flea as large as a coon, and a spider as large as a bear. Newark is a nice flourishing village in the State of New Jersey.

Sunday 29th.—In the morning heard the Rev. Mr. Kennedy preach from 1 John iii. 1. At 2, P. M., I endeavoured to preach to a large congregation in the open air, near the Methodist church. The people were very attentive and orderly. I hope some good was done. After meeting, Mr. Cross drove me to New York, and I preached in the evening at Willet Street Church. The people appeared all alive in religion.

CHAPTER VII.

EARLY this morning Brother Case and the two boys left us for Philadelphia, with his request for us to follow him next week. Read over the proof sheet of our Indian hymn book.—*Friday, April 3rd.*

Sunday 5th.—At half-past 10, A.M., I spoke to an attentive congregation at Williamsburgh, and at 3, P. M., in Forsyth Street Church on the conversion of the jailer, Acts xvi. In the evening heard the Rev. Dr. Barrett preach in John Street Church from Jude 3. I spoke a few words after him, and closed the meeting.

Wednesday 8th.—At 8, A. M., I took stage for Trenton, and there I went on board a steamer for Philadelphia, where I arrived in the evening, and received a welcome reception from Mr. Samuel Chubb and family. In the evening I went to a love feast in Ebenezer Church.

Thursday 9th.—At 12 o'clock I left by steamboat for Baltimore, where I arrived about 3, A.M., and found Brother Case at the house of Mr. Brown.

Friday 10th.—Viewed some of the public buildings in this city of marble monuments. The Exchange is a vast, splendid building. This is the handsomest city I have ever seen. The streets are regularly laid out, and the houses are three or four stories high, built principally of brick, many of them with marble porticoes. In the evening we held a meeting in Light Street Church. Brother Case gave an address, then our two Indian boys sang, spelled, and read. I gave an account

of my conversion to God. When the meeting was dismissed, crowds of the people pressed forward to the altar in order to shake hands with us with expressions of christian affection and gratitude to God for what they had seen and heard. I said to myself, "These people have very warm hearts."

Sunday 12th.—At half-past 1, P. M., I preached to a large congregation in Light Street Church from Mark xvi. 15. The people paid the greatest attention throughout the meeting. Brother Case made a few remarks. A collection was made for our Missions. At 3, P. M., we met the Sunday School teachers and children at Eutaw Street Church, which was crammed to overflowing. There were more than 3,000 present. Brother Case and myself addressed them. The children appeared much pleased with what they heard from us. In the evening I endeavoured to preach at the Old Town Church from Isaiah xxxv. 1. I found it very hard to speak, on account of the close hot air; however, the people heard me patiently to the end.

Monday 13th.—In the afternoon we met the ladies in the Light Street Church. It was thought there were more than 2,000 ladies present, and it was truly an imposing sight. Brother Case and myself spoke at length, and told them the former and present state of the Indian women in Canada. This was one of the most interesting meetings we have had since we came to the States. The ladies seemed highly delighted with what they heard. A collection was made in aid of our Indian Missions. When the meeting was dismissed, the good sisters came forward to shake hands with their Indian friends. I never saw warmer hearted ladies before. God bless them, and hear their prayers in our behalf! In the evening we had a meeting in Caroline Street Church.

Tuesday 14th.—Received a number of presents from our friends here, in books and clothing for our Indian Missions. At half-past 2, I preached a short discourse to the Africans, in

Sharp Street Church, from Luke xix. 10. The church was crowded with our coloured brethren. As soon as I got a little warm in my subject, a fleshy negress began to shout, which was instantly followed by a host of others, and great was the rejoicing amongst us all. Brother Case also spoke to them, and our Indian boys repeated their lessons. A Mr. Lewis Wells, one of their coloured ministers, made a few remarks, and then took up a collection for our Indian Missions. My heart prayed for these poor simple-hearted Christians, and may the Gospel soon make them *free indeed*! Amen. At 5, P.M., we proceeded to the steamer to go to Philadelphia. A great number of our friends followed us to the boat, and appeared reluctant to let us go. I shall never forget the kindness of our Baltimore friends. A warmer hearted people I never saw.

Thursday 16th.—Called on several friends. In the evening the Philadelphia Conference held their Annual Missionary Meeting in the Academy. Bishop Roberts presided, and opened the meeting by singing and prayer. The Rev. W. Case then gave a narration of the work of God amongst our Canadian Indians, after which our Indian children went through their lessons. I then gave an account of our former wretched state, and our present comparative happy condition, and concluded by giving a short relation of my own conversion. The Rev. Mr. Kennedy then gave us a most eloquent speech, which greatly warmed our hearts. A collection was taken up in behalf of the Society. Bishop Hedding dismissed the meeting with the benediction. All the good people appeared highly pleased with this meeting, which, I hope, may be lasting in its effects.

Friday 18th.—At 3, P.M., we held a meeting in Dr. Skinner's Church (Presbyterian). The congregation was very attentive during the services. A collection was taken up for our Missions. In the evening the Young Men's Missionary

Meeting was held in St. George's Church. The President of the Society opened the meeting. One of the preachers then gave an appropriate address. Brother Case, the Indian boys, and myself also spoke. The Rev. George Cookman then delivered one of the most powerful and eloquent speeches I ever heard; he quite carried away the audience with him.

Saturday 18th.—In the morning called on a Quaker friend, by the name of Kite, at whose house I met my old friend Thos. Shillitoe, the Quaker minister, who two years ago paid us a visit at the River Credit. We both rejoiced. I was much interested in visiting this day the spot where the great and good *Meegwun*, William Penn, held his treaty with the Indians, under the shade of a large, spreading elm on the banks of the River Delaware. Here Governor W. Penn purchased the lands from the original proprietors, and entered into a treaty of peace and friendship, and I rejoice to know that both parties strictly observed the same. This is the only treaty with my countrymen which was never violated; for in all the wars which took place in subsequent years the natives never lifted a finger against the friends or people of *Meegwun*, or Penn.

Sunday 19th.—In the morning early we visited two Sunday Schools, at which we delivered addresses to the children. At 11 o'clock, A. M., heard Bishop McKendree preach from Matt. xxvi. 41. I was highly pleased and edified with this apostolic sermon. At the conclusion of the sermon, the Bishop ordained eight Elders. In the afternoon I preached from Mark xvi. 15, in Dr. Eley's Presbyterian church. Bro. Case also addressed the people. In the evening I tried to preach to a crowded congregation in Ebenezer church, from Acts xii. 41. The people paid great attention, and the Spirit of the Lord was present, and I hope some good was done. May God bless our labours!

Monday 20th.—At half-past 7 this morning, we took

leave of our kind friends, the Chubb family, where we have been hospitably entertained during our stay in this splendid city. All the members of the family have missionary hearts. May the Lord pour his blessings upon them! I rejoice to say that we met with very kind receptions from all parties with whom we had intercourse. It is a pleasure to be amongst such a people. On board of the Steamer we held a short meeting. We gave the passengers an account of the work of God amongst our Indians in Canada, with which they appeared much pleased, and took up a collection for our Missions to the amount of \$24. Arrived in New York at 7 o'clock in the evening, and were welcomed by our kind friend, Brother S. Martin.

Tuesday 21st.—Employed in writing, &c. Received a letter from my friend Col. Clench. In the evening we attended the Anniversary of the Young Men's Bible Society. Mr. Dissoway occupied the chair, and the meeting was addressed by Brother Case, the Indian boys and myself. It was a very interesting meeting to me, as this Society have resolved to pay for the printing of the Gospel of St. Mark in the Mohawk tongue. Slept at Mr. Hall's.

Wednesday 22nd.—In the forenoon, wrote a letter to Mr. George Ryerson, Missionary, at the Credit Mission. At 4, P. M., I left for Boston by steamboat, having received a pressing invitation from christian friends there. Our course was about east, along the Long Island Sound. Had a long talk with a white man who did not believe in the Bible, and said that there was no devil and no hereafter. I tried to show him the absurdity of his opinion and the danger to which he exposed himself in rejecting the word of God, &c. I was shocked to find an intelligent man so benighted and degraded as to disbelieve in the truth of Divine revelation. Surely this man with all his advantages, is a greater heathen than my poor

pagan brethren in the woods. The Lord have mercy upon this poor white heathen!

Thursday 23rd.—About 10 o'clock this morning, we landed at the town of Providence. On going ashore, I met to my joy and surprise, Allan Salt and Enoch George Shawney, the two Indian boys who accompanied Miss Barnes. They were with Mr. John Barnes, a brother of Miss B. Met Miss B. at the Rev. Mr. Sanborne's. She informed me that since we parted they had been sick, which in a measure hindered the prosecution of their work. They, however, had held several meetings in the vicinity of Boston, and had received some aid for our Missions. In the evening I endeavoured to preach to a crowd in the Methodist Church, from Mark xvi. 15. The people heard with the greatest attention. The two Indian boys read, spelled, and sang. A collection was taken up for our Indian Missions. Brother Sanborne manifested a deep interest for the Missionary cause.

Friday 24th.—Early this morning Mr. J. Barnes and myself started by stage for Boston, where we arrived at 2. P. M., and received a kind reception from Rev. Mr. Martingdale. At 3, P. M., I preached in the Methodist Church, from Acts xiii. 41. The congregation was rather small on account of the uncertainty of my coming and the stormy weather. The people listened with great attention. The celebrated and eccentric Lorenzo Dow was present, and at the conclusion of my discourse, delivered an appropriate talk, with which I was much pleased. I had heard a great deal about this remarkable person, and he quite came up to the idea I had formed of him. He wore his beard long, and was clad in the plainest manner possible. He said he was glad to see me, and that he intended to go and see the converted Indians next summer. In the evening we again met in the church, when I gave a general statement of the conversion of our Indians in Canada.

&c. Collections were made at both meetings, amounting to \$39. Lodged with Brother Martingdale for the night.

Saturday 25th.—Took stage this morning for New Bedford. Stopped only one night in the city of Boston. Of course I had but little opportunity to see the wonders of this city. I was struck with its beautiful and romantic situation, and particularly with the splendid country seats in the suburbs. The streets, like New York, are very irregular. It appears to be a great commercial city. Arrived at New Bedford in the afternoon, and was kindly received at Brother Dyer's for the night.

Sunday 26th.—At 10, A. M., I heard Brother Kent preach from Isaiah xi. 10. When he got through I gave a short address. At 3, P. M., I endeavoured to preach from 2 Cor. x. 4. 5. The people paid good attention, and I trust good was done. In the evening I again spoke from Isaiah xxxv. 1.

Monday 27th.—In the evening held a meeting in the Unitarian Church. The Rev. Mr. Dury, the minister of this church, was very kind. The whole amount collected in this town was \$56, beside some articles of clothing.

Tuesday 28th.—Arrived at Newport about noon, and was sorry to learn that there was no boat this day for New York; so I was obliged to tarry here until the next day. Was kindly entertained by Brother Chafee and family.

Wednesday 29th.—At 2, P. M., I went on board the steamer *Benjamin Franklin*, and was glad to find Miss Barnes and the two Indian boys on board. During the evening, at the request of several of the passengers, I gave them a talk on our Missionary and School operations in Canada, and our Indian boys read and sang. The ladies and gentlemen were highly pleased with what they saw and heard, and a collection was taken up for our Indian schools amounting to \$11.

Thursday 30th.—About 3 o'clock this morning one of the passengers, a Mr. Adams, son of the late President of the

United States, was missing. His hat and cloak were found lying on the deck, and it was supposed that in a fit of insanity he leaped overboard. It was stated that he was one of those gentlemen who took a lively interest in our Indian addresses last evening. No one could give any clue as to the reasons why he had thus plunged himself into eternity. May God have mercy upon his soul! Arrived at New York at half-past 5, A. M., and met our Canadian party at Brother F. Hall's; all in health. At 4, P. M., we attended the Juvenile Missionary Society in Duane Street Church. The Rev. Mr. Ostrander, P. E., opened the meeting. The congregation was composed mostly of young persons, and it was truly a pleasing sight to see the rising generation engaged in such a great and noble cause. May the blessings of heaven rest upon them!

Friday, May 1st.—In the evening attended the Dorcas Missionary Society in John Street Church. Dr. Bangs opened the meeting by singing and prayer. Mr. Case then gave a short address, and led the Indian children in their exercises. Miss Barnes also spoke and related her christian experience, her trials and sufferings whilst labouring on our Indian Missions. I made a few remarks in my Indian costume. This Society is now educating four natives, viz: Turtlefield, a Cherokee, John Sunday, John Simpson, and Peter Jacobs, of the Chippeways in Canada. In addition to this, the Society has sent on to Canada a number of articles in clothing, &c., for our Missions. Mrs. F. Hall is the principal actress of this truly excellent Society.

Sunday 3rd.—In the morning visited the Sabbath School, and spoke a few words to the children. I then met the class, and we had a precious season of refreshing from the presence of the Lord. At 3, P. M., I preached from Luke xix. 10. Brother Ostrander exhorted. We had a pretty good time. In the evening I again preached to a large congregation from

Isaiah xxxv. 1. The people listened with prayerful attention. Dr. Reese, of New York, exhorted and closed the meeting. A good time.

Monday 4th.—Returned this morning to New York, and began to make preparations for our return home to Canada. At 7 this evening we attended the anniversary of the Parent Missionary Society in John Street Church. Bishop Hedding presided and opened the meeting. Dr. Bangs read the Report, which stated that they had more than 2000 Indian converts under their charge. The Rev. W. Case gave an address, after which the Indian children said their lessons. I then gave a short talk, and exhibited a few cast-off idols, and explained their use and design, and the manner in which incantations were made by them. These idols were delivered up to me by a noted conjurer named Peter Omik. The object in showing these cast-off gods was to set forth the power of the Gospel in pulling down the strong holds of Indian superstition and idolatry, and thus to bring the red man of the forest to cast away his idols to the moles and bats. The Rev. S. Merwin then made a short speech, after which the Rev. George G. Cookman delivered a very interesting speech which warmed our hearts. A collection was made for the Society, and the meeting was dismissed. We were then invited to the house of Mr. F. Hall, where the Rev. W. Case was married to Miss Hetty Hubbard, the school teacher from Grape Island. The ceremony was performed by the Rev. Dr. Bangs. Mr. Moss was groomsman, and Miss Barnes was bridesmaid. Our Indian party were present, and having never before seen the white man's mode of celebrating matrimony, the Indian boys went to Miss Barnes and asked her if she was married to Mr. Moss, as they stood up with the happy couple. She told them she was not married to him.

Sunday 10th.—About noon at Utica, we had a meeting.

Our Indian children read and sang, and Brother Case prayed, and I tried to preach. A good christian brother by the name of Giles, gave an interesting address and closed the meeting. Most of our hearers were very attentive, but some appeared quite indifferent to the things spoken. At 2, P. M., dinner was announced, when all rushed to the table like a herd of hungry swine around a trough of swill. I thought that these gentlemen were more greedy and hoggish than the wild Indians in the woods; for they would not allow their hunger to impel them to use such impetuosity to get to the eatables. Arrived at Utica at 3, P. M., and on landing we went directly to the Methodist Church, where a Quarterly Meeting was being held. There was a large congregation. The Rev. Mr. Porter preached on the duty of attending public worship. Brother Case exhorted, and then the Lord's Supper was administered to many rejoicing souls.

Tuesday 12th.—Arrived at Syracuse about 2 o'clock, A. M. Part of our company tarried here, whilst the others went on to Rochester, to return to us here again. We were kindly entertained by a Mr. Lovejoy, a brother-in-law of Mr. Case. We spent most of the day in viewing the famous salt works in this place. Part of the salt is made by evaporation, and some by boiling. The springs from which the water flows is near the shore of the Onondaga Lake, about a mile from the village of Syracuse. I was informed that the average price of salt here is one shilling, York, per bushel, or seven shillings, York, per barrel. It is from these works that Upper Canada is principally supplied with the necessary article. Saw a few of the Onondaga Indians, who live not many miles from this village. They appeared to be dissipated people, as all Indians are who reside near the white settlements, and have access to the fire-water.

Wednesday 13th.—At 8, A. M., we left for Oswego by canal. Our course was northward. Packet boat travelling is pleasant,

but rather dangerous, on account of the numerous bridges under which he had to pass, at which every body, whether Yankee or European or Indian has to bow or have his head knocked off. I was informed that some have already been killed at these low bridges. Our boat was drawn by two and sometimes three horses, and travelled at the rate of three and four miles per hour. Our fellow passengers were kind and polite. Arrived at the village of Oswego, on the banks of Lake Ontario, at 6, P. M.

Thursday 14th.—We engaged our passage in a schooner for Kingston. Here we met brother Wm. Ryerson and D. Wright. I felt thankful that I was permitted to return to my own country and meet our own old friends once more. Lodged for the night with Mr. S. Miles, the Editor of the *Religious Advocate and Kingston Gazette*.

Sunday 17th.—In the morning I led a class for Brother Rorrison. At 10, A. M., I heard the Rev. W. Ryerson preach from Eph. xi. 18, 19. I spoke a few words in my language to the Indians present. At 4. P. M., I preached from Eph. ii, 14. In the evening brother Ryerson again preached from Micah ii. 10. Our Indian labourers went and spoke to the Indians on the shore.

Monday 18th.—At 8, A. M., we went on board the steam boat *Toronto* for Grape Island.

Thursday 21st.—All hands were engaged in planting in the forenoon. In the afternoon I spoke to them on the first part of the 14th chapter of St. John. Wm. Beaver and John Sunday exhorted. Having spoken the English language now for some time, I found I had lost my former fluency in my own native tongue. What strange creatures of habit we are. Again visited the school and gave them some good advice.

Friday 22nd.—Met early this morning in the church.

Saturday 23rd.—Rode on to the Rice Lake. Brother Jas.

Evans was in good health, but sister Evans afflicted with the fever and ague. The Indian brethren were all pretty well.

Sunday 24th.—Early at prayer meeting: many prayed with power and faith, and we had a blessed season. At 10, A. M., Brother Evans held his Sunday School. Thirty-seven children were present, who were cleanly clad and attentive to their books. They read the Scriptures and repeated their catechisms. I gave them an account of our recent visit to the churches in the United States, and on the goodness of God in preserving our lives and bringing us back again to our own country.

Monday 25th.—Brother George Henry and myself went with a party of the Indians on to Spooke Island, in order to teach them how to plough the ground and prepare it for planting. The brethren appear very anxious to become farmers, and so raise their own corn and potatoes, but for want of more teams they will not be able to put in much this season.

Wednesday 27th.—Elder Ryerson, H. Biggar, and E. Evans arrived about noon. In the afternoon we met at the chapel for worship. I preached to the Indians on the subject of the Lord's Supper. Peter Jacobs exhorted. We felt the presence of the Lord in our midst, and our hearts got warm with love to God. At the close of our public worship we held a quarterly conference with the official members. They gave a very good account of the state of the classes, and of their own spiritual enjoyments. At this meeting Brother Jas. Evans related his christian experience, first in English, and then in broken Indian. I was informed that this was his first effort in speaking the Indian in public. The Indian brethren appeared highly pleased to hear him speak in their tongue, and many rejoiced and praised God. After love feast the Lord's supper was given to 71 Indians. The Lord poured out his spirit upon us in a powerful manner, and a number of the women fell to the floor, as if shot down, but rose up again rejoicing in

the Lord. My soul was full of love and gratitude to God. Blessed be His Holy name for His saving power! After an intermission of half an hour the Rev. W. Ryerson preached. As he spoke I took down the leading ideas of his discourse, which I delivered to the Indians in our own language. In the afternoon the Rev. Ephraim Evans preached from 1 Cor. xv. 58. We again met in the evening for prayer. Brother Ryerson baptized ten Indian children.

Tuesday, June 2nd.—Arrived at the Credit about 6 P.M., and in a short time all the Indian brethren collected together in order to welcome me.

Wednesday 3rd.—In the afternoon I went with Brother Geo. Ryerson to see the new field cleared and planted on the flats this spring, containing about fourteen acres. Our Indians here have planted in corn and potatoes about sixty acres, while I trust, with the blessing of God, will yield an abundant harvest.

Monday 8th.—Rode down to York in order to wait on Sir John Colborne, our Governor. About noon I was admitted into the presence of His Excellency. He at once began to talk about the printing of our Indian Scriptures, and said that he would be most happy to get any of our Indian Translations printed at the Government press in this town. He also expressed great desire for the Indians in this Province to be settled in villages, and said that he would do all in his power towards granting them lands for location, and to aid in effecting their civilization. He thought it highly important that the Indians should be taught useful trades and farming, as soon as possible. On taking leave of him, he said he would be glad to see me at any time I might find it convenient to call upon him.

Wednesday 10th.—Chiefs and warriors met in Council this morning to take into consideration various matters relative to our affairs. Sang and prayed, and then proceeded to business.

The Council talked over the prohibition of Sir Peregrine Maitland, the Lieut. Governor, that our Indians should not attend any more of the Methodist Camp meetings. After mature deliberation on the subject, it was decided unanimously, that in matters of religion, no earthly king, governor, or any other person, had a right to dictate to our hearts *how* or *where* we are to worship the Great Spirit; that it was before that Great Being we all have to stand or fall. - Therefore, this Council deem it right and just that they should obey God rather than man, and that so long as they see no evil arising from attendance at Camp meetings, which have already proved a great blessing to them, they would still consider themselves at liberty to attend them whenever they saw fit to do so. In the afternoon we all turned out and worked at the roads.

Friday 12th.—Having received a special message from the Lord Bishop of Quebec, Dr. Stuart, for my attendance at the Government House in York, I went down early in the morning, and about noon I had an audience with the Bishop, the Lieut. Governor, and Dr. Mountain. The Bishop asked me the following questions: 1st. To what body of Methodists the Preachers in Canada belonged? 2nd. Who was the Preacher at the River Credit? at Lake Simcoe, &c.? 3rd. How far the Methodists had extended their labours to the north and west? 4th. What number had been converted and baptized? 5th. In what relation I stood with the Methodists, whether as a Preacher, Exhorter, or Interpreter? As far as my knowledge enabled me, I gave the Bishop answers to the above queries. The Governor answered several of the questions for me, and I was glad to see that His Excellency was so free from sectarian prejudices. He remarked that the main point was to get the Indians converted and reformed. The Bishop complained much that the Methodist Preachers had interfered and intruded on their Mission grounds at the Grand River and Bay of

Quinte. He was sure the Methodists would not like them (Church of England,) to intrude on their Missionary work, and thought it was very wrong to do so, as the field was large enough for them all. The Bishop remarked that the Methodists had done much good amongst the Indians, at which he rejoiced. Before parting, the three great men said that they would have my Translations of the Scriptures printed at the Government Press whenever I was ready to present them.

Wednesday 17th.—At 10 A.M., Col. Givins, Mr. Clench, the Commissary, and British Officers, arrived. The Commissary immediately went to work in assorting and distributing the goods. From Col. Givins' conduct towards Chief Sawyer and myself, it was quite evident that he was opposed to our being made Chiefs of this tribe. He took no notice of us, and went to other Indians for information, and told some of our leading men that they had done wrong in appointing Sawyer and myself to the Chieftainship, and said he would not sanction it. He therefore requested the Indians to meet and appoint suitable persons for the office, and report to him before the British officers. The Indians then met, and after a few minutes consultation, unanimously confirmed their previous choice. Col. Givins and the officers were then invited to appear before the Indians. Joseph Sawyer then told the Indians to point out the persons they had chosen for their Chiefs. I interpreted this to the officers. Samuel Wautuhnieb then stepped forward and, addressing Col. Givins, said, "*Father*, we have grown up from childhood to manhood before your eyes. You have seen how poor, wretched, and miserable we have been. We lived in darkness and knew not the words of the Great Spirit,—*Father*, this young man (pointing to me,) was the first to open our eyes by telling us the words of the Great Spirit. He has laboured for our good, and we owe much to him for what we now are,—*Father*, we have great confi-

dence in him, and believe that he will still do much for us and our children,—*Father*, we have therefore unanimously appointed him our Chief in the place of our late brother and Chief, Capt. John, deceased.” Then pointing to Joseph Sawyer, said,—“*Father*, this is the other person whom we have appointed our Chief in room of James Ajetan, who is no more among us,—*Father*, this is the desire of all our hearts.” Col. Givins then desired Sawyer, myself, John Crane, and Samuel Paudequong, to sign the receipts for the goods received. About sunset, Mr. Ryerson, my brother John, and myself, with several of our brethren, started for the Yonge street Camp meeting; arrived there about 2 P.M.

Thursday 18th.—After a little sleep we rose to take breakfast. A number of the converted Indians from Schoogog and Mud Lakes were present, as also Brothers John Sunday and Thomas Biggs, from Grape Island. These brethren have come upon a Missionary tour to the north and west, and intend to accompany us to Lakes Simcoe and Huron in a few days. There was a large assemblage of people and preachers present on this occasion. The spirit of deep devotion and praise seemed to rest upon the people. Soon after breakfast, the Rev. Mr. Slater preached from Lamentations ii. 13., “For thy breath is great like the sea, who can heal thee.” Brother Huntington exhorted, and I gave a short talk to the whites and Indians. At 10 A.M., the Rev. J. Richardson preached to a large and attentive congregation. In the afternoon the Rev. F. Metcalf preached from these words, “Who then can be saved.” John Sunday then addressed the whites and the Indians. His simple remarks made a deep impression upon the white people. I also spoke both in English and in the Indian. Powerful prayer meetings were held in the intervals of preaching, and many sinners cried to God for mercy, and several were made to rejoice in the forgiveness of their sins.

Friday 19th.—After breakfast we had prayer meetings. The Indian brethren held their meetings in their tents. I desired them to relate their christian experience. A number spoke and related the great things the Great Spirit had done for them since they came here. This was an interesting and profitable season to me. After this the Rev. W. Ryerson baptized a number of the white people, and then administered the Lord's Supper to many happy souls. The power of the Spirit rested upon both whites and Indians, and several fell to the ground under the power of God, and were obliged to be carried away to their tents. We then formed a procession and marched round the ground, the preachers took the lead, and after going round the ground two or three times they stood in a row and shook hands with the people as they passed by, at the same time singing appropriate hymns. Thus this interesting and profitable meeting closed, and we all went on our journey rejoicing. Before parting with our Schoogog and Mud Lake brethren, I gave them several copies of our Ojebway Hymn Book, lately printed in New York, which were received with great joy.

Monday 22nd.—Road down to York in order to see the Governor about the translations of the Scriptures. Owing to the absence of the Governor who had gone over to Niagara, I was unable to do any business. Having received an invitation from a select committee of the York Bible Society, I met the Revs. Messrs Stewart and Scott,—both of the close communion Baptist Church. They appointed to meet again to-morrow at 9 A. M.

Tuesday 23rd.—After the hour appointed I met the two Baptist brethren with the Rev. Mr. Harris, Presbyterian minister. They enquired what portion of the Scriptures I had translated. I informed them I had completed the first seven chapters of St. Matthew, and that it was my intention

to go on with the whole of that book. They said that if I were willing they would defray the expenses of the translations and printing. I told them that His Excellency Sir John Colborne had made arrangements for the printing of the translations at the expense of the government. As regards my own labours I informed them that I was under the control of the Methodist Conference, and therefore I could not enter into any engagements without their sanction. They then agreed to see Elder Case on the subject, and get him if possible to give me more time for translating and superintending the printing of the same.

Friday 23th—Rode again to York to see the Governor on the subject of printing the translations. At 3 P. M., Mr. Stanton, the government printer, and myself had an interview with his Excellency Sir John Colborne. Sir John ordered 2,000 copies of the first seven chapters of St. Matthew to be printed forthwith, with the English on the opposite pages. I had some conversation with His Excellency concerning the tenure of the lands belonging to the Rice Lake Indians. I suggested the propriety of granting the lands to the Indians themselves in such a way as to prevent their selling or alienating the same. Sir John seemed to approve of the plan and said he would see that the lands were secured to them and their descendants as soon as they were capable of taking care of land themselves. I informed His Excellency I intended to make a Missionary tour to Lakes Simcoe and Huron. He then requested me to inform John Asance that he had written for a School-master for his tribe. I said to His Excellency that the Methodist Missionary Society was on the eve of sending a teacher to that people, and that David Sawyer was going to accompany the teacher, as an interpreter and assistant in the school. Sir John enquired who was the person intended, and of what country? I inform'd him that the young man's name was

James Curry, and that he has a Scotchman by birth. He replied, "Very well—only we must be careful not to clash with each others operations; it makes no difference by whom they are educated; the main object is to benefit the Indians. I will patronize your efforts and that of the Methodists in reforming the Indians." He further said that he had lately been at the Grand River, and saw the Delaware Indians in a most deplorable condition: that he saw them drunk, and their faces painted, &c. Having been informed that Archdeacon Strachan wished to see me, I accordingly called on him and had a conversation about my translations. He kindly offered to loan me books which might help me in the work. He also asked me if I had given up going to Camp meeting? I told him I had not. He then asked if I found any thing in Scripture to sanction such meetings? I said that I found nothing in the Bible against such meetings. He replied, that he thought I could. Upon this our talk ended.

Monday 29th.—Started on a Mission tour to Lakes Simcoe and Huron and to other parts of the wilderness. Our company consisted of John Sunday, Wm. Herkimer, David Sawyer, Thos. Magee, Thomas Smith, senr., Alex. Chief, Thomas Biggy, John Thomas, and myself. These brethren have been selected by the Christian Indian churches, under the direction of Elder Case, as fit persons to go and preach the Gospel in the regions beyond. Most of these Indian brethren have been licensed as exhorters and class leaders for some time past.

Thursday, July 2nd.—We left the Landing. Reached the Island at 5, P.M. I went and viewed the corn and potatoe fields of our Indian brethren. There were about 25 acres planted. The crops looked pretty well. These fields have been cleared and prepared for planting since last winter. This speaks well for the zeal and good management of their Missionary, Brother Beatty, who has been with them since the opening of spring.

He has been assisted by Brother John Draper, a farmer. Brother B. is a good Missionary for Indians, as he spares no pains to do them good; he labours with them in the field, and thus shows them how to work by example as well as by precept. Such men, and such only, are really calculated to do lasting good among the Indians; men who are not afraid to blacken their hands by logging the timber, and burning the wood in the field; men who are not ashamed to work in their shirt sleeves; men who do not say to the Indians, "Go and do this or that;" but who say to them, "*Come on brethren:*" such men only can convince the Indians that they are their friends and wish to do them good. On such the Indians will look up with reverence and esteem. O that the Indian had more of such kind friends! how soon would the wounds made by the wicked whites be healed, and joy and gladness spring up in the Indian's heart! But alas, too many of those who have gone amongst the Indians have rather manifested a domineering spirit, which has proved his want of success. The Indian is a *free man* and will not be driven. Gain his confidence and esteem, and then you can do anything with him. Some white people have imagined that in order to christianize the heathen, you must first teach them the arts and sciences as a necessary preparation for the Gospel; but I say, "No." First, teach him the christian religion, and when he has embraced this he will be prepared for the pursuits of civilized life. I am rejoiced that the Methodist Missionaries go to work at the right end, and hence the astonishing work of reformation we have witnessed amongst the poor Messissaugas and Ojebways for the few years past. May the Great Spirit continue to crown their labours with greater success.

Sunday 5th.—On account of the present rain we were prevented in meeting at one place, as there was no wigwam sufficient to contain all our people. All our previous services were

held in the open air. We divided our teachers, and sent two and two into the different camps, to hold class meetings, &c. I attended one camp, and was rejoiced to hear these new-born babes in Christ declare the wonderful works of God. Brothers T. Magee and T. Smith assisted in leading the class. In the afternoon we again met in the wigwams. I spoke to those in our camp from Eph. ii. 11, 13. We then had a short prayer meeting, which was very lively, and I hope some good was done.

Tuesday 7th.—We sailed from the Island this morning in Mr. Beeman's schooner for Yellowhead's Island. We were accompanied by Rev. John Beatty, J. Currie, Miss Barnes, and Miss Edmonds. We had a fair wind for a short distance, and then the weather became very changeable. When we were about half way across the lake a heavy gale came upon us, accompanied with rain. The wind was in our favour, and we soon reached the Narrows, or outlet of the lake, about thirty miles north from Snake Island. We then had to sail four miles to Yellowhead's Island, on a little lake called Koochecheeng, where Mr. Wm. Law, the school teacher, and his band of Indians, are encamped. Before we reached the Island another gale came upon us, which threatened us with danger, as the vessel came near capsizing; but, through the mercy of our God, we safely landed on the Island at 7, P. M., and received a welcomed reception from Brother Law and his people. Chief Yellowhead kindly invited us into his house, and we felt thankful to obtain a shelter from the rain.

Wednesday 8th.—I was informed that there were about 150 souls on these islands. After breakfast we all assembled at the log school house, built last year by our Methodist Society. After singing and prayer I informed them that the object of our visit was to go to the north and west and preach the Gospel to our pagan brethren in the wilderness. Johnny Thomas

also gave a word of exhortation with life and energy, and we concluded our services with a short prayer meeting. The power of the Holy Spirit was poured upon us in a remarkable manner. After pronouncing the benediction our brethren began to shake each other by the hand in token of their love, and sang songs of praise at the same time. A number fell to the floor under the power of the Lord, and some laid as if they were dead for a time; but when they came to they shouted the praises of the Lord, and the noise of rejoicing was heard a-far off. Glory be to God in the highest! One Indian woman fell at this meeting who remained like a corpse the whole night and all the forenoon of the next day. Her body and arms were quite stiff and cold, except at the pit of her stomach, which had the signs of life, and the pulse was quite regular the whole time. When she came to she began to praise the Lord, and sent for the class leaders, and when they came she exhorted them to be very faithful in the worship of the Great Spirit, and informed them that she had been permitted to have a most glorious sight of heaven, which was past description, and that she had seen a number of christian Indians in that glorious kingdom.

Thursday 9th.—Brother John Beatty left us for the Snake Island this afternoon. Before he started he prayed most fervently for our success in our mission tour amongst the Indians.

Friday 10th.—We left in two birch bark canoes and proceeded down the River Severn, which runs a northern course. We passed through two carrying places, where the river falls several feet. At one of these falls I found some tobacco laid on the rocks, near the precipice, which had been left there by some poor pagan Indian as an offering to the god of the falls. About dusk we came to a little lake surrounded by huge rocks. On one of those rocks we made a fire and cooked our meat for supper, and then commended ourselves to God by prayer, and

laid ourselves upon the rocks with no other covering than the canopy of heaven. I was happy in the Lord; for he was with us on the bare rock, and my soul praised the Lord God for his goodness unto me. Of a truth it is not a vain thing to trust in him, for he doeth all things well.

Saturday 11th.—Made an early start and proceeded down the river. About 2. P. M., a heavy thunder storm came upon us. We landed as soon as possible, and put our clothing, &c., on the shore. And then turned our canoes over them, which prevented them from getting soaking wet. When the rain abated we again pursued our voyage. At 5, P. M., we were again visited with a tremendous thunder storm, which compelled us to put to shore and secure our provisions, &c., as well as we could, from the drenching rain.

Sunday 12th.—Rose up this morning feeling none the worse for our wetting, and we offered up thanks to God for his care over us. We were now ten miles from the encampment of the Matchjedash Indians; and, after breakfast, Mr. Currie and myself concluded to proceed on in our small canoe to the Indian Camps, whilst the rest of our brethren tarried behind, as we did not wish to travel on the Lord's day with our baggage and provisions. Our old faithful guide, and Thomas Biggs, accompanied us. We arrived at the encampment about noon. When we came within hearing we heard the shore resounding with the voices of singing and prayer. They had been expecting our arrival, and, on landing, the men, women, and children flocked around us and gave us a most hearty welcome. Whilst shaking hands several gave us the kiss of charity, and they expressed great joy in seeing us amongst them. We were then conducted to a neat bark wigwam, which had been prepared for our reception, in which we took up our abode and felt quite at home. The head Chief, John Asance, was meeting a class on our arrival. There were seven camps containing about 200 souls.

We were glad to find several new converts amongst this people, who had been brought to renounce paganism through the exhortations of Chief Asance and the class leaders. These new converts were from Nottawasaga Bay: they were anxious to receive the ordinance of baptism. At 2, P. M., we assembled at their bark chapel, which is about thirty feet square, and answers a good purpose for worship in summer. After singing and prayer I spoke to them on the goodness of God in taking care of us. I also informed them the object of our mission in these regions. Towards night we again met for worship; I spoke to them from Matt. xi. 28. Thos. Biggs, the pious Indian lad, exhorted and made many very sensible remarks. During this service several fell to the ground under the power of God. When the brethren retired to their wigwams they began to sing and shout the praises of the Lord. Thus the solitary place was made glad, and the trees of the wood became vocal with the songs of joy and praise. Blessed be God for his great mercy to these children of the forest, who have long been in darkness, and in the region and shadow of death! O Lord, still continue to stretch out thine arm of power, and gather all the nations of the earth into the fold of Christ, and thy name shall have all the glory, now and for ever more! Amen.

Monday 13th.—We had an early prayer meeting. Chief John Asance gave a warm exhortation, and urged his young men to pay good attention to the instructions delivered to them from their teachers, who came to tell them the good way to heaven, and thus be prepared to teach their own brethren. At the conclusion of the meeting the Chief Asance requested some of their women to go and gather some huckle berries for their visitors, which was accordingly done. The Chief also sent a messenger to Penetanguishene to invite some pagan Indians encamped there. After breakfast we went to see their corn and potatoe fields. The Indians have cleared and planted

about twenty acres, which promise a good crop. We found a white man and his family among this people, a blacksmith by trade. This man has been sent here by Sir John Colborne to work for the Indians. I hope he may be useful amongst them. At 10, A. M., our brethren we left behind arrived, and were warmly received by this band. This day I introduced Bros. James Currie and David Sawyer to the Indian brethren as their teachers, sent to them by the Methodist Missionary Society.

Tuesday 14th.—We had an early prayer meeting. I informed the Chief it was necessary that a house should be built for their teachers to live in. He readily promised to assist us with his men in raising the building and providing bark for the roof. We then selected the location, and commenced at once in clearing the ground and cutting the logs, and hawling them to the spot. The size of the log hut was 20 × 15 feet. At noon we had religious service, and again in the evening. Several of our own men exhorted, and we had precious seasons; for the Lord was with us.

Wednesday 15th.—At our morning meeting I distributed several copies of our new Ojebway Hymn Book to the class leaders, and to such as might be able to read them. They were highly delighted with these books. Went to Penetanguishene, accompanied by Chief Asance. The distance is about ten miles. We saw several poor pagans who were still under the influence of fire water. We tried to persuade them to go and join their brethren at Matchjedash, but to no avail. We saw the women drinking with the men. One woman had her face painted red with vermilion; her ears were loaded with earlets, and her nose with nose jewels. What a strange effect habit has on the various nations of the earth! What is considered a great deformity by one nation is considered a great beauty by another. The use of fantastic ornaments might be tolerated in a rude,

barbarous people, but amongst a christian and refined nation such as our white christian friends, it appears out of place to see them wear the hideous masks, with the nose twisted the wrong way, and the ladies painting their faces red, and trying to curl and frizzle their hair to look like the wool on the head of an African !

Thursday 16th.—Towards evening we held a meeting, at which John Asance, John Sunday, Thomas Magee, W. Herkimer, and Thomas Smith exhorted. Towards the conclusion of the services three men, pagans, came forward and asked us to pray for them. Two of whom have attended our meetings since Monday last ; the other never attended a christian meeting till this day. The Great Spirit having touched their hearts, they began to cry to God for mercy.

Friday 17th.—As soon as breakfast was over, we assembled our Indian brethren for the last time, having concluded to proceed on our tour to Saugeen, &c. After singing and prayer, I gave them a word of exhortation, and concluded with a farewell address. All appeared deeply affected. We then shook hands, and commended each other to the care and keeping of God. Brother John Sunday and Thomas Biggs, the pious lad, then expressed a desire to go to the north shore of Lake Huron to a place called Metahbik, where a band of pagan Indians reside. We approved of the plan, and prayed that the Lord might go with them and give them success. At 10 A. M., we all got ready to put off in our birch canoes. Our Indian brethren here followed us to the water's edge, and whilst singing a hymn, we again shook hands with them. It was a solemn and melting time. An aged Indian woman put a quarter of a dollar into my hand, which I accepted, as she gave it in the name of the Lord, to help to send the Gospel to regions beyond. It seemed to afford her the greatest pleasure to give her mite, her all, to the cause of the Saviour of the world. May God bless our

poor Indian sister! Before getting into our canoes we knelt down on the shore and prayed. We left Brother James Currie and David Sawyer to labour amongst this band, which number about 200 souls. The school will number between fifty and sixty scholars, old and young. My company now consisted of eight persons beside myself. John Sunday's party consisting of Thos. Biggs and four other praying Indians from this mission. Having a fair wind, we hoisted blanket sails and soon got out of the Penetanguishene Bay, and were now on the waters of the Lake, which are pure as crystal. In the afternoon we landed, had our refreshments, and had a word of prayer on the beach. In the evening we arrived at the mouth of the Nottawasaga Bay, where we lodged for the night. We made a fire on the beach, and then turned over our canoes as a shelter for our heads whilst we slept. After supper we had prayers, and then laid down to sleep. About midnight a storm of rain came upon us, which discomposed us a little. I, however, slept very well, and I felt thankful to God who giveth the weary traveller rest.

Saturday 18th.—After breakfast the rain abated a little, and we ventured to embark. The wind blew from the south, and the Bay ran about south east and north west. The distance to the head of the Bay is between twenty and thirty miles, and the same across to the other side, from where we were. We had a consultation whether to go along the shore to the head of the Bay, or venture across the same, so as to save a day's journey. Our old men thought it would be running a great risk in attempting to cross over such a long sheet of water; but our young men thought we might run the risk, so we concluded to cross. The wind being partly in our favour, we hoisted sail, and at the same time paddled with all our strength. The wind increased as we got about the middle of the Bay, which alarmed some of our more prudent Indians. Through

the goodness of God we safely landed at 3 P.M., having run the distance in five hours. When we landed we offered thanks to God for his kind care over us.

Sunday 19th.—At 8 o'clock we held a prayer meeting. Nearly all the brothers prayed for those we had left behind, and for the conversion of our poor pagan brethren whom we might find in the howling wilderness. At 11 I preached to my missionary company. In the afternoon we had class meetings.

Monday 20th.—Started at 2 o'clock this morning. We passed a high peak of the same mountain over which the great Falls of Niagara is formed. I was informed that at the foot of this mountain is an excellent salt spring, from the waters of which the Indians occasionally obtain salt. Towards night we came to Owen Sound, called by the Indians, *Keche Weequodoong*, the Great Bay. Our course this day was about north west. We slept on the beach at the mouth of the bay, and being fatigued we slept soundly.

Tuesday 21st.—Early this morning we crossed the bay, which is about eight miles wide; and, on the 22nd, having taken an early breakfast, we set off to cross the portage to Lake Huron. Two men carried our large canoe, and another carried the small one. The rest of our party carried our provisions, clothing, &c. The first portage is about three miles long. We then came to a small lake. After crossing this in our canoes, we came to the second portage, about a quarter of a mile in length. We then came to a second lake, and then again to another portage of a half mile long, which brought us to the main Lake Huron. We went to an island and took some refreshment. There are several islands here, and they are called by the Indians *Okequahneetseshahning*, the place of the Herring Fish. At 3 P.M., we left these islands, and by sunset we landed at the River Saugeen—the mouth of the river. Here

we found two camps of Indians belonging to the Ojebway nation. There were about 25 persons in all. On landing, we found the men sitting on a log near the water. We went and shook hands with them, and they appeared to be glad to see us. We slept on the beach for the night.

Thursday 23rd.—At our morning prayers, several of the Indians came and listened. Two knelt down during prayers. This was very encouraging to us. At 9, A. M., we assembled the Indians together in the largest wigwam. I then explained to them the object of our visit, and requested them to listen to what we had to say concerning the words of God in Christ Jesus. We then sang and prayed. The hymn we sang was,

“Blow ye the trumpet, blow,
The gladly solemn sound.”

Most of our heathen brethren knelt down with us, which was a sure token that they were prepared to receive the Gospel; for no heathen Indian kneels only when he is resolved to become a Christian. After prayers, I gave them an account of the fall of man, and the misery he has brought upon himself and posterity; and that the Great Spirit out of compassion, gave his only begotten Son to come into our world and die for man, and thus opened a door of mercy to all; that God was now willing to save man on condition of repentance and faith in his Son Jesus Christ. Others of my party next addressed them. During our meeting we were a little disturbed by the freaks of a young tame bear. Whilst at prayer, the young bruin got on the back of our old brother Thomas Smith and scratched his arm. William Herkimer made the concluding prayer. We informed our pagan brethren that we would again address them in the afternoon. After this, I went to see an Indian burying ground. There were a number of graves lying east and west. The head towards the west, to indicate that the departed spirits had gone in that direction. In the after-

noon we again got our Indian brethren together. Most all knelt down during prayer. I expounded to them the Ten Commandments, to which they listened with deep attention. After this W. Herkimer, John Thomas, Alexander Chief, and Thomas Asance, exhorted our brethren with tears. Thos. Magee closed with prayer. During the exercises of this meeting I observed many were affected and shed tears of contrition. I asked the leading man what he thought of the things we had declared to them? He replied, "I believe all you have told us. I will try and do as you have advised us, and I will now become a christian, and worship the Great Spirit; but brothers, we are very poor and weak, and we have no one to teach us the good and right way." Whilst listening to his mournful tale of destitution, my heart mourned over him and his people. We again held a meeting in the evening, and I explained to them the nature of repentance and faith in Christ. Before dismissing the meeting, we invited the penitents to come forward and kneel down before us, and we would pray for them. The whole of the adults came and fell upon their knees and appeared much affected. We prayed for them.

Friday 24th.—Early in the morning our Indian friends came together for further instruction, when I gave a talk on the evil of intemperance, and explained how much evil the *fire-water* had done to our forefathers, having destroyed thousands of them, and made their children poor and miserable as we find it this day. I exhorted them to forsake it altogether, and never again taste a drop of the *liquid-fire*, and gave them directions how to resist it when the white man offered it to them. After this we commended them to the care and protection of the Great Spirit.

Saturday 25th.—Made an early start for the new village of Goderich at the mouth of Red River, called by the Indians *Manesetung*. We found no Indians here, and we were in-

formed that Chief Kecedoons, had left this yesterday morning for the River Aux Sable. The town of Goderich has been laid out by the Canada Land Company. A gentleman informed me that there were about two dozen families in it at present. A Mr. Kirkland kindly invited me to tarry at his house, from whom I received every mark of friendship. I gave out an appointment for preaching to-morrow at 11 o'clock, at the house of Mr. Reed, one of the Company's Agents.

Sunday 26th.—In the morning we had a prayer meeting at our Camp; a good time. At 11 A. M., according to appointment, I preached in Mr. Reed's house. The large room was pretty well filled with attentive hearers. I spoke from Mark xvi. 15, 16. Thomas Magee related his conversion to God in broken English, and gave a word of exhortation to the Indians present, and to the French people who understood the Ojebway. He warned them of their wickedness, in giving the *fire water* to the Indians, which he said would certainly lead their souls to hell-fire. The people were very serious and attentive. I gave out another appointment for this evening at the same place. Accordingly at 6 P. M., I addressed a room full, from Matt. v. 8. After dismissing the meeting, several came and shook hands with me, and thanked me for the words I had spoken to them, and said these were the first sermons they ever had since this settlement was formed, which was now more than one year. One man informed me that he had not heard the Saviour's name mentioned, except by oaths and curses, since he had come to this place. From his description these white heathens required the Gospel as much as the poor, wild Indians. We saw a number of the men fishing with hook and line in broad day light. Thus violating the holy Sabbath day. May God soon raise up, and send labourers into this vineyard!

Monday 27th.—Started early this morning in our canoes toward the St. Clair River. We had not gone far before we

met a canoe full of Indians, which proved to be Chief Kege-
doons and his family, the father of our fellow traveller, Thos.
Bigcanoe. The wind having now increased against us, we were
obliged to land and encamp on the beach. Kege-
doons also landed, and we soon entered into conversation about the Chris-
tian Indians, and about the prospects of his own people. He
stated that for his part he had resolved to become a Christian,
and he had already informed his people to this effect. He
further informed me that he and Chief Wawanosh, had made
an agreement, which was, that if either of them should embrace
Christianity, the other should do so also. "I have now," said
he, "set the example for my brother Wawanosh, who must
now follow me." This Chief was remarkably friendly and
communicative. In the afternoon I invited the Chief to come
to our tent in order to tell him about the words of the Great
Spirit. When I finished my talk, I called on Thomas Smith
to speak, which he did, and related his former life. He con-
cluded by exhorting him to turn to God. During these ad-
dresses the old Chief paid the utmost attention, smoking his
long-handled or stem-pipe the whole time. At the end of each
sentence he heartily repeated the usual council response by
exclaiming "*haahe!*" Our hearts were much comforted and
encouraged from what our eyes saw, our ears heard, and for what
our hearts experienced of the goodness of the Lord at this
meeting. We slept under a large cedar tree on the beach, for
the night. Blessed be God for his goodness to us!

Tuesday 28th.—On rising this morning from my bed of
blankets and cedar boughs, I found I had been sleeping on a
large land *lizard*, which had been lying under the leaves when
my cedar branches were spread for my bed. The idea of hav-
ing been sleeping on such a hideous looking creature was rather
unpleasant, but when Indians get accustomed to such fare the
matter is little thought of. Before starting on our journey

this morning, Thomas Bigcanoe came and asked if I would allow him to return with his father to Saugeen, and give the Indian brethren there further instruction in religion, and take a watchful oversight of them. I quite approved of the suggestion, and exhorted him to be faithful, and gave him advice how he was to conduct himself, and the meetings amongst his relatives and friends. The wind being in our favour we set sail about 6 in the morning, and made great speed, and at 2 P. M. discovered the landing place of the hunters. There were two wigwams containing six families. After laying down our packs we shook hands with them, and then we proceeded to pitch our tent. We found they were well supplied with venison, and we were soon visited by an Indian woman with a fine shoulder of venison, and, shortly after, two more were brought to us, on which we feasted, as our stock of provisions was nearly exhausted, and we were all very hungry. Before night we notified them that we would be glad to meet them at one spot and tell them the object of our visit to them. The men came with their lighted pipes and sat down in a group on the ground. I requested Thomas Smith to speak first, as he was the oldest man in our company. When T. Smith had finished his talk I gave the Indians a short account of the work of God amongst the Indian tribes in different parts of the Province. Our auditors paid good attention and responded at the end of each sentence with the usual exclamation—*aahe*. Wm. Herkimer closed by singing and prayer, and informed them that we would again speak to them to-morrow morning.

Wednesday 29th.—W. Herkimer and T. Smith went out hunting early this morning. Mr. Herkimer returned, having killed an old wolf; but Brother Smith returned about 9, A.M., with a fine, fat buck. We thanked God for this seasonable supply for our poor bodies. Very rainy all the afternoon. At noon the weather cleared up. We then invited our pagan

brethren to our tent. The men accordingly came, with some of their children, but the women stood at the door of their camps, and listened to our words. T. Magee then addressed them at some length, as also T. Asance. Our audience listened with serious attention. During this day I went and examined the *Mejekun*—the *deer fence*, which these Indians have made for the purpose of taking the deer. It is made by lopping down green saplings, and throwing on small bushes upon the top, so as to prevent the deer from jumping over it. This hedge fence ran from east to west, was about five or six miles long, and ran in a curve, like an Indian bow, the sides running towards the north. On the south side of the fence is a clean footpath on which the Indians travel when in search of game. About the middle of July the deer begin their migrations for the south, and continue to do so until the last of August. Whilst the deer are bending their way towards the south, they come in contact with this fence, where they tarry for some time, and at which the Indian hunters shoot them in great numbers. It is said that early in the spring the deer migrate again towards the north. It is quite evident to me that the reason why these animals make annual travels to the south, is to avoid the deep snow and long winters of the northern regions, and so take refuge in a milder climate along the shores of Lakes Ontario, Erie, and St. Clair, where in former winters the deer used to teem in thousands. Their northern resorts were the regions along the shores of Lakes Huron and Simcoe, Georgian Bay, &c. Alas! for these noble creatures, like their old masters, the poor Indians, they are now fast disappearing before the face of the white man.

Thursday 30th.—Brother Smith went to hunt a few hours and killed two deer. About noon we held a meeting with our Indian brethren, and gave them further instruction on the things of God, and exhorted to a faithful adherence to the ser-

vice of the Lord. We also pointed out the great evil of intemperance, as it destroyed both soul and body. We concluded by singing and prayer. All these Indians appear to be willing to become Christians; except one whose name is *Kahzhuhgans*, the *wild cat*, who, we were informed, was totally opposed to Christianity. I enquired of them where they would wish to locate themselves? They replied, at Saugeen. It was a remarkable fact, that during our stay with this people, the hunters were unable to kill any deer, although they went out every day, but returned without game, whereas our party killed more than we wanted, so that we were able to supply the wants of our brethren. This success had a good effect upon them, as they saw with their own eyes that our praying Indians had better success in hunting than themselves. I took advantage of it, and told them that the Great Spirit whom we served, gave us everything necessary for our need, and that the objections of the pagans relative to the Christian Indians not being able to take any game were untrue. That true Christianity was good for the blessings of this life, as well as that life which is to come. In my humble judgment the reason why our Indian friends could not kill any game was, their minds were so powerfully wrought upon from the words of God they heard from us, as to engross their whole attention; therefore, they could not see the game at the proper time, nor shoot straight when they attempted to kill the deer. About 2, P.M., we bade them farewell, and left for our canoes at the lake, where we arrived about 4, P. M. We went a few miles and then slept on the beach, about a mile from the carrying place of the River Aux Sable, or *Naguhweseebe*, the *Sandy River*.

CHAPTER VIII.

STARTED for St. Clair this morning. Called a few minutes at Kettle Point, so called from a number of rocks or stones projecting from the precipice overhanging the waters, resembling iron pots of various sizes. In the afternoon we passed a new settlement of white people eight or ten miles west of the mouth of the lake. This settlement was formed by a Mr. Jones, who tried to carry out what is called the *Owen System*, of having all things common; but I was informed that the thing did not work well here, as the colonists, one after another, left their leader. Our men being much exhausted from hard toiling with the paddle, and having no food to eat, we were obliged to land and tent on the beach for the night, a few miles from the commencement of the River St. Clair. We now had only a bare bone left in the provision line, so we boiled it in a large kettle of water, and drank the broth for our supper. We, however, felt that the Lord was with us, and so we were enabled to praise Him, which was good for our souls. *Saturday, August 1st.*

Sunday 2nd.—We again boiled the bare bone, and drank the broth for our breakfast, thanking God that we even had this to satisfy in some measure the cravings of hunger. We were now within four miles of the Indian encampment, so we concluded to go on, and, if possible, have service with them. We passed Fort Gratiot on the American side, which is situated at the outlet of the lake. A little way below the Fort we saw several Indian camps on the American side. We went to them, but found the Indians all intoxicated. We enquired for

the residence of Chief Wawanosh, and they pointed to a house on th Canada side of the river. The Chief was not at home, so, after waiting two hours, during which time we procured some food, the Chief Wawanosh and three other Ojebway Chiefs came, and we were invited into the Chief's house, which was made of round logs. We seated ourselves on mats spread for us on the floor. The Chiefs also came in and sat down and smoked their pipes, and said they were prepared to hear what we had to communicate to them. I then made known to them the object of our visit, and gave them a short account of the work of God amongst the Indians at the River Credit, Grand River, Bay of Quinte, Lake Simcoe, Rice Lake, &c. They listened with attention, and said they could not give us an answer whether they would become christians or not, until the matter was brought before their head Chief, who resided on the Walpole Island. In the afternoon we held a class meeting amongst ourselves in the woods, and we had a precious season. Towards the close of our meeting Wawanosh with others came to see how we worship the Great Spirit. After dismissing the present meeting we informed the Chief that we would again meet for worship a 5, P. M., and invited him and his people to come and hear for themselves. At the hour appointed we met. The Chief and several Canadian French came. I spoke first to the Indians present, and then to the French, and exhorted them to forsake all their evil ways. Wawanosh said that if the others would become Christians he would also do the same. During the day we saw a great number of the Indians (men and women) so drunk as to be unable to stand, who were lying on the ground, and their poor children almost naked and hungry, and no one to care for them.

Monday 3rd.—We arrived at the Walpole Island before night; we here found the Indians drunk. We landed a few minutes at one of the camps. On our landing one Indian,

somewhat in liquor, came to us and invited us to his wigwam. Another drunken Indian came, who laid hold of my arm and said that he hated me from his very heart. I told him I could not help what he thought of me. He then went to some of the brothers; and spoke very rudely to them. The rest of the Indians told us not to mind what he said, as he was a very bad man. From this place we were shown the residence of the head Chief; we went to the house and found the old Chief perfectly sober. We sat down on mats, and informed the Chief that we had come a great way to speak to him and his people, and that if he wished to hear what we had to say he might appoint a time to hear us. The old Chief replied that on to-morrow morning he would send for all his people and they would then listen to us. We built a fire on the shore and slept: we were much disturbed by mosquitoes. At the door of every wigwam that we have seen on this river was erected a magic pole with something tied to it; to one of them we observed a dog fastened near the top of the pole; to some was tied tobacco, to others the skins and feathers of fowls, &c. These poles are the signs or standards of the power of powwows; and they imagine that so long as they keep up the traditions of their fathers, they will receive the blessings of the imaginary god that they worship.

Tuesday 4th.—In the morning the old Chief, whose name was Pazhekezhikquashkum, came and entered into a friendly conversation with us about temporal things. He remarked that the articles of merchandize in the dominions of our father the King were very dear, but said that the goods of our step-father of the United States were not so high. This is the first time I have heard our Canadian Indians call the President of the United States step-father. About noon all the principal men of the Indians in this vicinity came together to the number of about thirty. The Indian women fixed a

large shade on the green grass, with coarse linen cloth, for the purpose of holding the council, as they called it, with us. The men seated themselves in a ring under the shade, with their principal Chief at the head: we sat down in the centre of them. I then asked the Chief if they were all present, to which he answered in the affirmative. I informed him that our oldest man in company would address them first. Bro. Thos. Smith then rose up and spoke. After Bro. Smith had concluded his speech I spoke to my Indian brethren; the substance of my remarks to them were these. In the first place I expressed our gratitude to God for permitting us to meet together, and to shake hands with each other. In the second place I gave them a short account of the conversion of the Indians in the east; the happiness they enjoyed in their hearts while worshipping in the new way, and the hope that they have of obtaining eternal life, and happiness after death, in the kingdom of heaven, and assured them that the promises of God were to them and to their children, and to all them that should believe on the name of the Lord Jesus Christ, &c. After a short pause the head Chief, Pezhekezhikquashkum made the following reply: "Brothers and friends, I arise to shake hands with you, not only with my hands, but with my heart also do I shake hands with you. Brothers and friends, the Great Spirit who made the earth, the waters, and everything that exists has brought us together to shake hands with each other. Brothers and friends, I have listened to your words that you have spoken to us this day. I will now tell you what is in my heart. Brothers and friends, the Great Spirit made us all; he made the white man, and he made the Indian. When the Great Spirit made the white man he gave him his worship, written in a book, and prepared a place for his soul in heaven above. He also gave him his mode of preparing and administering medicine to the sick different from that of the Indians. Brothers and friends, when

the Great Spirit made the Indian he gave him his mode of worship, and the manner of administering and using medicine to the sick. The Great Spirit gave the Indian to know the virtue of roots and plants to preserve life; and by attending to these things our lives are preserved. Brothers and friends, I will tell you what happened to some of our forefathers that once became christians. I have been informed that when the white people first came to this country, our fathers said to one another, Come brothers, let us worship like our white brothers. They did so, and threw away all that their fathers had told them to do, and forsook the path that their fathers had pointed out to them to walk in. When they had thrown away the religion of their fathers, sickness came among them, and most every one of them died, and but a few escaped death. Again, since my own recollection, there was one man who came among the Indians at the River Miamme, who told them the Great Spirit was angry with them on account of their witchcraft and living in the way of their forefathers. They listened to this babbler, and threw away all their medicines, all their pouches, and all their medicine bags, and every thing they used in their arts into the river. They had no sooner done this than great sickness came among them also, and but few escaped death of them that had taken heed to the words of this babbler. Now, brothers and friends, if I should follow the example of those that once worshipped like the white man I should expect to incur the anger of the Great Spirit, and share the same fate of them that perished. I will therefore remain as I am, and sit down alone and worship in that way that the Munedoo Spirit appointed our forefathers to do and to observe. Brothers and friends, how can I, who have grown old in sins and in drunkenness, break off from these things, when the white people are as bad and wicked as the Indians! Yesterday two white men, christians, got drunk,

quarrelled and fought with one another, and one of them is now on the Island with a black eye. Brothers and friends, what you have said concerning the evil effects of the fire-waters is very true. Strong drink has made us poor and destroyed our lives. Brothers and friends, I am poor and hardly able to buy enough cloth for a pair of leggings, and wherewith would I be able to buy cloth enough for a pair of pantaloons to dress me like the white man, if I should become a christian or live like the white man? Brothers and friends, I am glad to see you as native brethren, but will not become a Christian. This is all I have to say." When he got through I made some remarks on the old Chief's reply to our address to them. After this we left the Island; by this time the Indians whom we had been addressing this day were quite intoxicated: however, they were still peaceable and friendly to us. The Indians who live on the borders of the St. Clair probably number about 300 souls. They have several fine reserves, one at the St. Clair rapids of four miles square, another near the mouth of the River Sauble, besides the Walpole Islands at Belldoon. These people are complete pagans and strongly attached to their heathen rites and ceremonies, and, consequently, it will take time, labour, and exertion to get the gospel introduced among them. In the afternoon we went down the river to Bro. Johnson's neighbourhood, where we stopped for the night. I was informed that the Chief Pazhekezhikguashkum is a great powwow, and that it was by his witchcraft he maintained his authority.

Wednesday 5th.—In the forenoon our men were busy washing their blankets, shirts, &c. One of the Indian Chiefs that attended the meeting yesterday, by the name of Yellowbird, and several others, came to our Indian brothers, and entered into a friendly conversation with them about Christianity, asking them questions concerning reports that they had heard

about the Christian Indians. My brothers took this opportunity to preach Christ unto them, and to endeavour to do away their prejudices against the Christian religion. In the afternoon we left Belldoon, and went up the Bear Creek, and slept on the bank of the creek for the night.

Thursday, 6th.—Started early this morning on our journey; took breakfast at Brother Lindsey's, where we left our canoe, and pursued our route by land on foot. At sun-down we arrived at the Moravian town, where we stopped. Arrived at the Muncey town about noon on the 7th, where we took some refreshment. We learned that most of the Chippeways had gone down the river, and on to Amherstburgh for their presents from Government, and that before they left this place many of them had attended meetings, and were anxious to be instructed, and that the school was very large, and the children very anxious to learn to read, &c. This was good news to us, indeed, and we thanked the Lord our God for the intimation of good among this people.

Tuesday, August 11th.—About noon the Muncey Chiefs and Otahmekoo collected together for worship. Brother Half-moon, a Muncey, exhorted for some time in a feeling and powerful manner. Many wept while he was speaking. Bro. Westbrook, a Muncey Chief, closed the present exercises by prayer, after which all shook hands in friendship: appointed another meeting on next Thursday noon.

Thursday 13th.—Near noon the Munceys began to collect to the number of about twenty. I endeavoured to expound to them the Decalogue, and explained to them the particular circumstances that occurred when the law was given to Moses.

Sunday 16th.—About noon the Munceys assembled at the school house. There were about two dozen present, to whom I endeavoured to expound the first 16 verses of the 5th Chap.

of St. Matthew's gospel, interpreted part of the time by Rufus Turkey, and the other part by John Otahmekoo. After this Brother Harris gave an exhortation, and several of the brethren spoke.

Monday 17th.—I was employed part of this day with my vocabulary. About 2 o'clock in the afternoon, our Indian brethren went to the Quarterly meeting in Westminster, accompanied by Brother Joseph Sawyer, from the River Credit. Shortly after Brother W. Case and others made their appearance. My heart rejoiced to meet with my father in the Gospel of Christ. After shaking hands, we had a short prayer meeting.

Tuesday 18th.—About 10 o'clock, A.M., the Indians began to assemble at the school house. While they were collecting together, Brother Case and others went and viewed the ground where the village is intended to be built. About noon meeting commenced; after singing and prayer, Brother Case addressed the congregation on the subject of Christianity; interpreted by Rufus Turkey. After a short intermission, the baptisms were attended too. There were five adults, and four children baptized, seven of whom were Munceys, and the rest Chippeways. While the baptismal service was performing, a deep solemnity rested on the assembly; when the baptisms were gone through with, the holy Communion was administered to nine Munceys, and to a number of Chippeways.

Wednesday 19th.—In the forenoon, the Munceys and Chippeways got together. The Chiefs having something to communicate to Brother Case, a Council of the Muncey and Chippeway Chiefs with the principal men was called. The Council was introduced by singing and prayer, after which we told the Chiefs that if they had any thing to say to us, they were now at liberty to speak. They consulted among themselves a short

time, and then Captain Snake, the Muncey Speaker, rose up and made the following speech through an Interpreter:—

“My compliments to you all, Brothers. The compliments of all the Chiefs to you all, Brothers. The compliments of my warriors. The compliments of my young men. The compliments of my women and children. We all meet in the sight of the Great Spirit. It is the will of God that we meet in the light of the sun. We are all Brothers; we love one another. You have already heard the will of the Chiefs respecting the presents and payments from Government. Brother, we have heard you speak of the Governor. It is to him we look; when we hear of him our hearts are glad. I truly rejoice to hear of the good will of the Governor. Brothers, I am happy to see you worship in the way you do. It makes my heart glad. I worship God too. We will hold fast the blessing the Great Spirit has given the Indians. We will worship Pahtahmah-wahsing, (our Creator). Both ways of worship are good. We will worship your way and our way. We fear if we forsake our old way of worship, the Great Spirit will be displeased with us. If we knew he would send no evil among us, we would worship with you altogether. Brothers, I have told you our whole mind. This is all. If I should see General Darling, I would tell him the same, and a great deal more.”

After the talk we made a few remarks to them, and told them in what way we could help them. We also informed them that we had nothing to do with their lands, nor with their presents and payments, only to give them good advice, and by their request, to lay before our father, the Governor, their wishes. The Munceys at this place number about 135 souls. Before parting, we had a word of exhortation and prayer, after which we bade them farewell, and departed for the Grand River.

Wednesday 26th.—Started in the morning for the Conference, which is to be held at Bowman's meeting house in Lancaster, to commence this day. I arrived at the Conference

about 6 o'clock, P.M., and found the Preachers engaged in their business. Brother Case in the chair, forming committees for the transaction of business, and commencing the examination of the characters of the travelling Preachers. Took up my lodgings at Brother Gages.

Thursday 27th.—This day was taken up with the examination of candidates for full membership in the travelling connexion, and for Deacon's orders. There were nine candidates, myself among the rest.

Friday 28th.—This day was set apart by the Conference as a day of fasting and prayer, for the revival of religion in the Conference and throughout the country. The Conference was engaged during the day in the examination of the characters of the Preachers. This is done by calling over the name of each Preacher in order. A Camp meeting which is held about a mile and a half from the Conference, commenced this day. In the afternoon I attended the Camp ground, and was not a little animated to see the white people, the Mohawks, and the Messissaugas, assemble upon the very spot, where I first made the resolution to seek the salvation of my soul six years ago last June. The Camp meeting was then held about 100 yards from where it is now; but during the anguish of my soul, burdened with sin and sorrow, I retired to this sacred spot to form the resolution of becoming a Christian: little did I then think that I should see such a day as this! Little did I think that I should ever see such a company of praying Indians upon this ground. O the peculiar and wonderful dispensations of God to the children of men! Surely his own arm hath brought salvation and deliverance to his chosen people, and himself hath gotten him the victory. The following is the number of Native Christians belonging to the Methodist Society in Upper Canada; also the number of schools and scholars this year:—

	MEMBERS.	SCHOOLS.	SCHOLARS.
Salt Springs.....	150	2	48
Upper Mohawks.....	25	1	15
River Credit.....	140	2	55
Grape Island.....	120	2	56
Rice and Schoogog Lakes.	175	2	75
Lake Simcoe & Matchedash	350	3	100
Bay Quinte, Mohawks.....	40	1	17
Munceytown, Chippeways and Munceys.....	35	1	15
Amherstburgh	23	1	20
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Total.....	1038	15	401

The number who have received Christian baptism since the commencement of the work of the Lord among the Indians, is about 1520.

Sunday 30th.—There was a very large assemblage of people collected, to whom several interesting discourses were given by the ministers. I also gave a word of exhortation. In the afternoon a shower of rain came on, which washed away all the ribbons, bows, and feathers. In the evening a sermon was preached, after which the mourners were called forward to the altar to be prayed for: a great number came and cried for mercy. I endeavoured to labour the whole night for mourners. During the night, to the joy of my soul, three of my sisters from the Grand River experienced the pardoning love of God to their souls. The prayer meeting continued the whole night. A number of the seekers were made to rejoice in the God of their salvation.

Monday 31.—In the morning an address was given by Elder Case, after which the holy Communion was administered; about forty preachers communed, and a great number of whites and Indians. The Camp meeting broke up about noon with the

usual procession. In the afternoon the Preachers again commenced business in the Conference.

Tuesday, September 1st.—Attended the Conference in the forenoon. By the request of Brother Case, I left the Conference to attend a Camp meeting at Yellowhead's Island in Lake Simcoe. Most all the Matchedash Indians have come to this place with Brother Currie and D. Sawyer. Brother John Sunday had returned to this place from his northern Missionary tour, and brought with him to this meeting a dozen Roman Catholic Indians, who are lately from Drummond's Island. They have come for information, that they might know which way of worship is the best. There were about 300 persons present to attend the meetings. Towards evening we assembled in the two houses for prayer meeting. The Lord was pleased to pour out his Spirit upon us, and there was a shout in the Camp; the slain of the Lord lay all over the floor, some shouting, others weeping, and crying for full redemption through the blood of the covenant.

Monday 7th.—At 9 o'clock, the Chiefs collected all the men together for a Council. About noon we assembled in the bush and had a meeting. Brother John Sunday addressed them. When Brother Sunday was set down, Brother Thomas Magee exhorted, after which I gave the congregation a short account of our journey to the west, on the shores of Lake Huron. When I told them of the words of Keketoonee, the brethren seemed to give thanks to God for his mercy to our native brethren. Before I got through speaking, a cold shower of rain came on, and we were obliged to dismiss the meeting for the present, and so meet again at 4 o'clock, P.M. At 4 o'clock we again assembled at the grove for worship. About dusk we assembled for prayer meeting. The meeting lasted about three hours, after that Brother C. and myself went to Yellowhead's house, where we lodged, and found sister Barnes rejoic-

ing in the God of her salvation. She immediately began to speak of the sanctifying power of God to her soul. Her words were like a hammer to my soul that breaketh the flinty rock. We joined in prayer and praise, and it seemed as if the very gates of heaven were opened to our souls, and the spirit of God descending upon our hearts. Brother Yellowhead, the Chief, was as happy as he could contain, and said that on his way from the prayer meeting to his house, the path appeared like a blaze of fire, and his house was all light, and every thing was glorious and heavenly. The whole encampment manifested the presence of God.

Tuesday 8th.—About 1 o'clock we had a meeting in the bush. During this day I had a meeting with the class leaders and made enquiry of the state of their classes. They gave a pretty good account of the brethren, with the exception of a few individuals.

Thursday 10th.—In the morning I attended to the examining of candidates for baptism, and in taking down their names. There were 11 adults and 11 children to receive the ordinance of baptism. About 10 o'clock, we assembled at the bush for divine worship. The Chiefs expressed great satisfaction when Brother Case told them that a Missionary was appointed for this part of the country. At 2 o'clock we gathered at the Camp ground. After seating ourselves, the persons to be baptized were called forward to the altar to receive the ordinance, and to respond to the baptismal questions. They came forward with deep solemnity, and replied with *aahé* at the end of each sentence. After this they knelt down, and received the ordinance from the hands of Brother Case. When this ordinance was performed, the Holy Sacrament was then administered to 175 Indians and 6 whites. The power of the Lord appeared to be present, and several fell to the ground before leaving the altar. After singing and prayer, a collec-

tion was taken up among the Indians to the amount of five pounds three shillings and nine pence, cy. Part of this sum was composed of trinkets, such as ear bobs and brooches, which they took from their ears and clothes. They seemed much animated while casting in their mite for the support of the Gospel among our native brethren, and gave cheerfully unto the Lord.

Friday 11th.—In the morning Brother Case addressed the Indian brethren on temporal economy, and gave an exhortation to them to be faithful to the Lord, and to love one another much. After this prayer was made, and then Brother Case commended them to the care and protection of the Great Spirit, when we bade farewell to our native brethren. Bro. John Sunday gave me the particulars of his tour to the north, which is the following in his own language:—“After you left us at Matchjedash Bay, we came to five Indian Camps, a few miles north of Penetanguishene—here we stopped three days and talked to them about Jesus Christ, the Saviour of the poor Indians. Some of the young Indians listened to our words, but others mocked. Among this people we saw one old man who had attended the Camp meeting at Snake Island last year. This man told us that he had prayed ever since that Camp meeting; but, said he, “I have been compelled by my native brethren to drink the *fire-water*. I refused to take it for a long time, and when they would urge me to take the cup to drink, I would pour the bad stuff in my bosom until my shirt was wet with it. I deceived them in this way for some time, but when they saw that I did not get drunk, they mistrusted me and found me out, so I was obliged to drink with them. I am now sorry for the great evil that I have done.” Some of the young people said that they would like to be Christians and worship the Great Spirit; but their old people forbade them. These young people were very

anxious to learn to read and sing. Thomas Biggs, my companion, tried to teach them the alphabet. When we would sing and pray they would join in with us, and knelt down by our sides; but the parents of the young people were very angry at their children for praying, and one woman came and snatched a blanket from her child that was kneeling down, and said, "I will let you know that you shall not become a Christian unless first bidden so to do by the old Indians." After spending three days with these people, we went on to the north on the waters of Lake Huron, as far as Koopahoonahning; but we found no Indians at this place, they were all gone to receive their presents at the Island of St. Joseph's. We were gone two weeks, and having got out of bread and meat, we were obliged to gather moss, (called in the Indian Wahkoonun), from the rocks—this moss we boiled, which became very slimy, but which possessed some nourishing qualities; on this we lived for several days, together with now and then a fish that we caught in the lake. After returning to the Matchjedash Bay, we saw the same Indians that we spent the three days with at Penetanguishene. We talked to them about religion. They answered "that they were looking at the Christian Indians and thinking about their worship. When we are convinced that they do really worship the Good Spirit and not the bad spirit, then we shall worship with them and travel together." At Penetanguishene we saw about thirty Indians from Koopahoonahning, where we went, and then returned from our visit to the north. We told these people the words of the Great Spirit, and they said "that they were glad to hear what the Great Spirit had said to his people. If we were to hear more about those things may be we would become Christians too, and worship with you." We saw one old man at Matchjedash, with Brother John Asance's people, who has been much afraid of the Christian Indians, and has been fleeing from them as his

greatest enemy, and kept himself hid so that no Christian Indian could talk with him. This man continued hiding and running from the praying Indians until he got lame in both of his hips, so that he could not run or walk, and was obliged to call to the Christian natives to help him. He now sees his folly—confesses his errors—prays to the Great Spirit to have mercy upon him, and has become tamed and in his right mind. We also visited the Roman Catholic Indians, who have lately come from Drummond's Island. We told them what the Great Spirit had done for us, and how happy we were in our hearts in worshipping the Great Spirit who had saved us from drunkenness and from all our sins. They said that they would like to see and hear for themselves how we worshipped the Lord. So they sent those that came with us to this meeting, that they might go and tell their brethren just how it was, as a great many bad things had been told to them about our way of worship by the French people among them. This is all I can tell you of our travels and labours among our native brethren in the woods."

Monday 14th.—Started early this morning for Rice Lake and Grape Island.

Wednesday 16th.—In the morning employed in writing. At 9 o'clock I went to the village of Cobourg and found a letter in the post office from Mr. Clench, the Indian Agent. Before sunset on the 16th I arrived at Mr. Williams', on the south side of the Rice Lake. After borrowing a skiff I rowed across the lake to the Indian village on the north side of the lake, which is about three miles.

Thursday 17th.—In the morning visited the Indian camps, and found several sick. The Indian sisters were busily engaged in gathering the rice, which grows in great abundance in the lake. The manner of gathering and preparing it is: two go, with a birch canoe, into the thickest part of it, and with

their paddles thrash it into the canoe. After this they take it to their camps, and dig a hole in the ground, put a deer-skin into it, then so pour the rice into it; boys are set to trampling the chaff out with their feet, after which they fan it, and it is then prepared for use. In the evening I had a meeting with my native brethren. I spoke to them from these words: "Go ye into all the world and preach the Gospel to every creature." Mark xvi. 15.

Sunday 20th.—Early in the morning I sounded the horn for meeting, and when the Indians had gathered together I read and expounded to them the 3rd chapter of Matthew in our own language. It was a profitable time to ourselves, and many expressed their gratitude to God for hearing the words of the Great Spirit, and said, "O Kezhamunedo, mequaichsah wawaneh weentahmakoooyong mahmin keteketoomenun; we-tookahweshenom sah cheahgeentenamong." "O thou great good Spirit, we thank thee for hearing thy words; help us to hold them fast."

Tuesday 22nd.—I assisted the Indian brethren in dividing their crop of corn which they raised in common stock. They had probably about 100 bushels, most of which has been touched with frost before it was ripe, but would make excellent sweet corn if they were to boil and dry it.

Thursday 24th.—In the morning visited the school. Brother Evans had 46 scholars this day in his school; a part of these are the Mud Lake children. Toward evening I visited the sick at the camps, and found some of them in the mending way.

Wednesday 30th.—Started early in the morning on my journey. Arrived at Grape Island by 3 o'clock in the afternoon. Both old and young seemed much pleased to see me once more. The Mission family, which consists of Brother and Sister Case, Brother Benham, together with some work-

men, were all well, as also the Indian friends in general. Since I was here last, the Indians, with the assistance of a carpenter, have raised and enclosed a work-house of 40 by 28 feet. They have also made some additions of huts to their village. The work-house is intended for a house of Industry, where the Indians may be employed in working at different trades.

Thursday, October 1st.—The following is the population of Grape Island, viz: Belleville Indians, 25 families, 116 souls; Kingston Indians, 20 families, 92 souls; total, 45 families, 208 souls. There were a few Indians here on the Island from the Lake of Two Mountains, who were not included in the above number, as they are only a transient people. Visited all the houses inhabited on the Island. They have made considerable improvement in cleanliness; many of the houses were neat and clean, and the dishes washed and placed in order, like the house and cupboard of a white squaw. The printing of the seven chapters of Matthew's Gospel in the Indian has excited great anxiety in some of the young people to read the Scriptures in their own native tongue.

Sunday 4th.—Early in the morning we assembled at the chapel for worship; I expounded to them the 2nd chapter of Matthew's Gospel, and concluded by a short prayer meeting. At 9 o'clock Sunday School commenced; there were 65 scholars present. They recited verses of hymns and short sentences of Scripture. Brother and Sister Case exercised them in singing, in which the children at this place excel those of the other stations. About noon we again assembled for public worship; after singing and prayer I expounded to them the 3rd chapter of St. Matthew. The spirit of the Lord seemed to be present. The exercises of this meeting made a kind of love feast. From the many striking remarks that they made, it is evident they have been and are advancing in the knowledge of the

truths of the Gospel, and from the flowing tears, manifested that they felt the power of God's Spirit operating upon their hearts.

Monday 5th.—Attended a council with the Indian brothers respecting their temporal affairs with Government. Brother Case having in his possession a list of the amount of annual payments to the different bodies of Indians from Government for the surrender of their lands to the Crown, he kindly allowed me to copy it :—

Kingston and Belleville.....	£580	0	0	or \$2320
Mohawks, Bay Quinte	450	0	0	1800
Rice Lake.....	710	0	0	2840
Lake Simcoe	1195	0	0	4780
River Credit	472	10	0	1890
River Thames.....	600	0	0	2400
St. Clair	1100	0	0	4400
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	£5107	10	0	\$20430

The above sums are paid annually from Government in goods, exclusive of the King's presents, which probably amount to nearly as much more.

Sunday 11th.—Before sun-rise we had a prayer meeting. At 9 o'clock we all assembled for love feast. After love feast a short intermission, and then public service commenced. Brother Case gave a lecture from Matt. v. 13-26. When he got through I endeavoured to explain the contents of the above discourse: after this the holy communion. After dismissing the meeting the brethren gave me the parting hand of fellowship.

Monday 12th.—Started by day-light for Cobourg. Rode about fifty miles and stopped at Mr. Powell's, near the village of Cobourg, for the night.

Tuesday 13th.—Went, after breakfast, into Cobourg. Here

I met the Rice Lake Indians who have been waiting for me. After singing and prayer I informed them of the appointment of Brother McMullen as their Missionary, exhorted them to listen to his instructions, and to love him very highly for his work's sake.

Tuesday 20th.—Went to York in order to do business, and saw Mr. Clench.

Wednesday 21st.—Was busily engaged in getting several necessary articles for our own private use. Sister Barnes collected some things for the Credit mission. I met the Governor between the town and the Humber River. We had a short conversation together. He informed me that since he saw me last, he had visited the Grand River mission and the Indians at Amherstburgh. He thought that the Schools at the Grand River were doing well, and would eventually succeed in doing much good to the Indians. The Indians at the latter place, he said, were in a wretched condition, as he saw both men, women, and children drunk in the streets.

Thursday 22nd.—Was engaged part of the day in getting some of the Indian brothers to work at digging the cellar for the Mission House, that is now building in this village. In the evening we had a prayer meeting; a pretty good time to our souls. After the prayer meeting, the Chiefs married two couple in a Christian form.

Monday 26th.—I was engaged most of the day in writing letters, one to my father, and one to Brother W. Case. Our Indian sisters were busily engaged in learning to make prunell shoes. The work is superintended by Miss E. Rolph and Miss E. Barnes. Should they be able to accomplish the making fine mocassins and soling them with leather, it might be a profitable business for our women.

Tuesday 27th.—I was engaged part of the day in writing. My brother John received a letter to-day from Brother Peter

Beaver, dated River Sauble, Oct. 15th, 1829. This letter stated that there were now sixty members in society, and twenty-four scholars taught by Nelson, a lad of about 12 years, who learned to spell and read at this place. He also stated that they had finished two houses, and four more were in course of erection; and that the Indian brethren at that place worked with their hands, praised God with their tongues, and soon will have a good village, and have received an invitation for myself and others to visit them quickly.

Wednesday 28th.—Assisted in raising the new Mission house.

Thursday 29th.—Attended to the concerns of the Mission house. Finished raising the building, or nearly so. Our prayer meeting this evening was powerful, and my soul was enabled to sink into the will of God, humbled to the dust; then streams of mercy flowed plentifully to my poor unworthy heart.

Wednesday, November 4th.—Employed part of the day in writing and in attending to the building of the Mission house.

Thursday 5th.—Went eight or ten miles and preached a funeral sermon in English, over an old woman near the sixteen mile Creek, from Romans viii. 23.

Saturday 14th.—In the forenoon I went out hunting deer. Saw one, but he could run faster than I, so he got off and I saw no more of him. I find that I have lost my art in gaming and hunting.

Wednesday 18th.—Rode down to York in the afternoon on business. In the evening I visited the new printing press, established by the Canada Methodist Episcopal Church. Brothers E. Ryerson and F. Metcalf, are the editors of the Conference paper called the "*Christian Guardian*," Brother Ryerson wished to take two Indian boys as apprentices to the printing business. Stopped at Brother Stoyles for the night.

Thursday 19th.—In the morning I called upon J. B. Clench, Esq., who treated me with his usual politeness. Sir John Colborne appeared very glad to see me in order to make several enquiries about the Indians, and to communicate to me his plans of operation for civilizing the natives. He manifested much zeal for the prosperity of the poor Indians.

Friday 20th.—This day glided away without my doing any good, or being particularly engaged in any business. Oh my unprofitableness! my unprofitableness!

Monday 23rd.—In the afternoon, according to a previous notice, the Indian sisters assembled in the chapel, in order to form a Doreas Society, the object of which was to raise a fund towards aiding in spreading the Gospel among our poor unconverted native brethren.

Wednesday 25th.—In the morning made preparations for a tour to the Grand River, &c., in order to visit a tribe of Chippeways, who are hunting in the rear of Waterloo township, at the Grand River. These Indians, we are informed, are the same we saw last July at the River Saugeen, on the south shores of Lake Huron, who from that time became a praying people, and have come thus far on purpose for us to visit them, and give them further instruction.

Thursday 26th.—Started in the morning on my journey. Met on the road three men, one woman and a girl, all of the Sioux nation. They were trimmed off in their native costume. I had a short conversation with them in the Chippeway tongue.

Tuesday, December 8th.—From Hamilton I rode to the Credit. During my absence, old Jackson departed this life; we trust in the faith of the Gospel of Christ. Previous to his conversion to Christianity, he was noted for his savage and blood-thirsty disposition, but when he embraced the meek and pacific

religion of Jesus, about three years ago, his savage heart was changed, and he became a sober and a praying man. In visiting him one day while on his death-bed, I asked him the state of his mind, and he replied, "I do think of the Great Spirit all the time, and he blesses me much. I have given him my body and soul; and therefore he can do as he thinks best. When the Great Spirit calls I shall go." At this a flood of tears stopped his utterance. Father Jackson was the oldest man among us at this village.

Wednesday 9th.—Spent most of the day in seeing to the affairs of the Mission. The Mission house is pretty well on the way, the masons busy in lathing, &c.

Thursday 10th.—In the forenoon I was engaged in writing. In the afternoon I rode in to York on business. Stopped with Brother E. Ryerson for the night. Brother R. has got two of the Indian boys from the Credit, viz: William Wilson and John Sawyer, as apprentices to the printing business.

Friday 11th.—In the morning I visited Mr. Clench, after which I called upon Captain John Brant, Indian Agent, for the purpose of getting him to recommend to the New England Corporation Company, to appropriate the sum of £500 annually, to the Canada Methodist Missionary Society, towards aiding the civilization and education of the Indians in the Methodist connexion.

Saturday 12th.—All the forenoon was stormy, and all the streets were covered with mud. Before leaving town, I called upon the Rev. Mr. Stewart, and had a short conversation on the subject of the Indian Translations of the Scriptures. He promised that the Bible Society would bear the expense of the Translations, and requested me to go on in translating the New Testament. Rode home to the Credit this evening.

Monday 14th.—Commenced translating the Scriptures, also my brother John, who, though quite unwell, thinks he can assist me in the work. The Indian sisters were engaged in making fine mocasins for sale, which they intend to dispose of for the Dorcas Society.

Thursday 17th.—Engaged in translating. This employment I found to be a blessing to my own soul.

Friday 18th.—Engaged in translating the Scriptures. In the afternoon, Keketoonce, with a party of his people, arrived at this place. We provided an empty house for their accommodation, and the Indian sisters carried in provisions for them.

Tuesday 22nd.—Started early this morning for York, in order to interpret for the Lake Huron Indians, who wished to see and speak to the Governor. In walking with these Indians in the streets of York, we met a white man with a team having a worm for distilling whisky. On passing the waggon, the Indians eyed the white man's load very sharply, and one of them spoke to the other sarcastically.

Wednesday 23rd.—At the hour appointed, we went to the Government house and were admitted into the presence of His Excellency, Sir John Colborne. The Indians all shook hands with him. The Governor requested us to go to Mr. J. B. Clench for him to take down the wishes of this people. We then went to M. C., who wrote down the desires of these Indians, among which were the following: 1st. An enquiry into the lands at the River Saugeen, where they wished to be villaged. 2nd. A request to have their presents and payments delivered to them at the mouth of Red River. We returned this afternoon to the Credit village.

Thursday 24th.—In the morning we called the men together in order to consult on the propriety of collecting some

articles of clothing for our visitors, as many of them were in much want.

Friday 25th.—Rose up this morning with joy and gratitude to God, for bringing me to see another Christmas day. This being our Quarterly meeting day, about 10 o'clock love feast commenced. Elder Wm. Ryerson and Elder Youman, superintended the meeting.

Monday 28th.—Employed in translating. Keketoonce and his people left the village this day to return home. Alexander Chief accompanies them as a leader of their meetings. They told me that they should plant the ensuing Spring at the River Saugeen.

Saturday, January 2nd.—Attended to the funeral of B. Sonego's child. In the evening went with sisters Barnes and others to Mr. Marrigold's settlement. On our arrival there, we found the school house crowded. At 3 o'clock the men got together in the meeting house in order to select a suitable person to go on a mission to the west.

Wednesday 6th.—Went in the morning to assist in searching for a lost boy, and to my great grief and surprise, I found the men who had started early in the morning, engaged in cutting a hole in the ice, having found the boy in the bottom of the river.

Thursday 7th.—The Coroner came this day to hold an inquest over the body of William West. For the first time, the Indians acted as jurors.

Monday 11th.—Employed in the translations. Brother G. Ryerson moved into the new Mission house this day. Received letters from Brothers Case, Henry Jones, James Currie, and David Sawyer.

Friday 15th.—Went in the forenoon with John to the mouth of the Credit, in order to see the Government lot surveyed, and that no encroachments were made on the Indian Reserve.

Sabbath 24th.—Had two appointments out among the white people this day; one at Streetsville, and another at Mr. Hemphill's school house.

Tuesday 26th.—Returned home to the Credit in the forenoon. Sister Barnes made preparations for starting to Rice Lake, Grape Island, &c.

Wednesday 27th.—Miss Barnes left us about 10 o'clock in the morning, having laboured at this Mission with the Indian females for about three months. The Dorcas Society has made about forty pair of fine mocasins, and a few pairs of gloves; and has sold twenty-one pairs of mocasins and two pairs of gloves for \$40; the remainder of the mocasins sister Barnes took with her in order to sell for the Society.

Monday, February 1st.—Employed at the business of the translations. Received a letter from Brother J. Evans, a part of which was written in the Chippeway tongue, the first Indian letter written in the Indian language by a white man I have met with; there were but few errors to be found in this letter. Answered it by Joseph Soper.

Wednesday 3rd.—At writing, &c. The two brethren, T. Smith and W. Jackson, who went out on a mission to the River Thames, returned home this day, and brought some good news from the western wilderness.

Tuesday 9th.—My Brother John and myself rode down to York in order to attend a meeting of the "York Bible Society." The meeting was held in Mr. Bradley's Hall; it opened about 7 o'clock, P. M. The Hon. Mr. Dunn took the chair. Much was said on the importance of having the Scriptures translated into the Indian tongue. An extract from Captain Anderson's letter was read, which stated that my translation of the first seven chapters of St. Matthew's Gospel, was as perfect as the Chippeway language would admit.

Friday 12th.—In the forenoon, I went to the Government House and waited upon the Governor. He informed me that the despatches relative to the Indian Department had arrived by the last mail, in which he was now placed in full power at the head of the Indian affairs in Upper Canada. His Excellency said he could now go on in settling or locating the Indians on lands, and would do every thing in his power to promote the civilization of the Indians; but would leave their religious instruction to us Methodists.

Wednesday 17th.—Employed in translating. Bro. Evans has come up in order to assist in getting the Infant school into operation at this Mission.

Thursday 18th.—Rode down to York, and met with Bro. Case at Bro. Armstrong's; his health was rather poor. He gave a flattering account of the Missions in the east.

Friday 19th.—In the afternoon Brother Case and myself started for Lake Simcoe, and stopped for the night at Sister Playter's.

Wednesday 24th.—This morning Brother Atwood, W. Law, R. Erwin, and some of the Indians went over to view the land where this tribe intends to settle. Quarterly meeting began among this people at about 11 o'clock. All the Indian brethren came together at the school house, and, before taking their seats, as was their usual custom, they knelt down to implore the blessing of the Great Spirit on this day's meeting. Brother Case administered the Communion to 48 natives and 5 whites. The Indians of Snake Island came together at the sound of the horn. I endeavoured to preach to them from a part of the Lord's prayer. Brother Case gave a word of exhortation, and Brother Norris closed by prayer.

Friday 26th.—We rode from the vicinity of Newmarket down to York, and attended the Missionary Meeting held this evening in the Methodist chapel.

Sunday 28th.—At 11 o'clock Brother Case preached to the whites of this town. At 3 o'clock a funeral sermon was delivered by W. Ryerson over the body of Mrs. N. Carroll to a large congregation.

Tuesday, March 2nd.—Assisted Bro. Case in writing out the travelling expenses on our journey to New York, &c., last spring. In the evening I went and heard the discussion in parliament on the subject of the Welland Canal. There was a sharp contest on the subject; so much so that some of the honourable members appeared to be *neshkahtezeh*. If the Indians in their councils were to speak so hard to each other, I think the tomahawk would soon be raised.

Friday 5th.—Wrote out a few suggestions to Captain Anderson, of Penetanguishene on the subject of civilizing the Indians under his agency.

Saturday 6th.—Returned home in company with Brother Case to the River Credit this afternoon.

Sunday 7th.—Brother Case preached to the Indian brethren from Genesis vii. 1. At the hour appointed the Indians assembled at the chapel for having an enquiry meeting.

Tuesday 9th.—Having some things to suggest to the Lieut. Governor respecting the improvement of the Indians, Brother Case and myself waited upon His Excellency.

Wednesday 10th.—Was busily engaged this day with Bro. Case in preparing for his Missionary Report. In the evening I received word by Brother Evans that my sister Margaret Wesley was at the point of death.

Sunday 14th.—At a quarter after 11 o'clock, A. M., Margaret Wesley fell asleep in the arms of Jesus without a struggle, and is gone to try the realities of eternity, aged about 15 years. Margaret was one of the first fruits of the Missionary efforts of our white brethren among our people in the year 1824.

Thursday 25th.—Employed in writing out and preparing laws and regulations for the village.

Monday 29.—Employed at the translations of the Scriptures. Made a beginning on an Indian vocabulary. My Brother John is to assist in this work.

Tuesday, April 6th.—In the afternoon I rode down with Bro. Ryerson to York, in order to solicit donations for the public buildings at the Credit Mission.

Thursday 8th.—Visited Mr. Clench in the evening. He informed me that His Excellency Sir John Colborne was wishing to appoint me one of the Superintendents of Indian affairs. I told Mr. Clench that before I accepted any such offer I should wish to consider whether it would be consistent with my present situation in the Church to which I belong, and that I should wish to know whether there would be any infringement upon my ministerial labours.

Monday 26th.—In accordance with the request of Elder Case, Thomas McGee, Thos. Smith, and myself made ready for a tour to Munceytown and River St. Clair.

Wednesday, May 5th.—P. Beaver told us an instance of his persecutions by the pagan Indians. He said at one time while they were engaged in a prayer meeting, a member of the pagan or drunken Indians came around them, who was in liquor. A woman, he said, came to him with a tomahawk in her hands; she seized him by the hair of his head, and held up the cruel weapon over his head, and threatened to tomahawk him if he did not quit his praying. Peter said that he was not at all afraid, but prayed harder to the Lord, and took no notice of her. While the woman was wringing and twisting his head, he said he got happier and happier, so he did not fear to die. The woman at last let him go and left him.

Tuesday 11th.—Thomas Smith and Thomas Magee started

again this morning from Muncey for the River St. Clair. They said that the devil drove them back once, but now they were determined to go in the strength of the Lord, and not be scared by Mahjemunedoo. Visited Brother Hurlburt's school. There were seventeen scholars present.

Wednesday 12th.—Visited old Otahmekoo in the morning. The poor man looks truly miserable, and will soon be in eternity. His Indians had got sober. In the afternoon several families of the Christian Indians arrived at this place from the river Aux Sauble. In the evening Brother Hurlburt had a prayer meeting with the children belonging to the school; and the Spirit of the Lord seemed to be poured out upon them. Took the number of those who have received Christian baptism. There are 74 of the Chippeways, and 17 of the Muncseys, old and young, who have been baptized at different times during two or three years past.

Saturday 15th.—In the forenoon I assisted the Indian brethren in logging their lands for planting.

Thursday 20th.—Received an account of a visit of Henry Coppoway to the St. Clair Indians. The object of his visit was to tell his relatives about the Christian religion. Received a letter from Sister Barnes, dated at Philadelphia, May 3rd, 1830. She mentions in her letter she has met with success in collecting for the Canada Missions.

Tuesday 25th.—Was employed in writing. Wrote a letter to Mr. Mudge, the Governor's Secretary, giving a short account of the religious state of the Indians at Munceytown. In the evening we had a prayer meeting. Brother A. Hurlburt opened the meeting by a short exhortation. It was a pretty good time. Mr. Clench and Mr. Mount arrived towards evening. They have come to lay out the village and survey the river.

Thursday 27th.—Left Munceytown to visit the St. Clair

Indians. Stopped in Moravian Town for the night. The missionary, Mr. Luckenbaugh, treated me with much respect.

Friday 23th.—After breakfast, I preached a short discourse to the Moravian Indians by permission of the Missionary. I started from Moravian Town about 10 o'clock. About noon I met with my two Brothers, Thos. Magee and Thos. Smith, on their return from the River St. Clair. I asked them what success they had met with. They said very poor. I said to them, Has the devil again frightened you back? They answered, No. They then went on to relate their journey and their labours among the St. Clair Indians. They said that they did not find it in such a state of prosperity as it was represented; that the Indians were universally opposed to Christianity, and that they would hardly enter into any conversation with them.

Saturday 29th.—Arrived at Belldoon at noon; left my horse at Mr. Johnston's, and walked on foot to the residence of the old Chief Pazhekezhequaishkum, where I expected to meet with Mr. Ironsides.

CHAPTER IX.

ARRIVED at Munceytown in the afternoon, and found all well. Mr. Clench and his party were busily engaged in laying out the village lots for the Indian village at this place. The prospects at Munceytown are now more favourable, and there is every appearance of a reformation among the Chippewas and also among the Munceys. All those who have been opposed to Christianity, have nothing more to say against the white man's worship. They now come to listen for themselves.—*Wednesday, June 2nd.*

Thursday 3rd.—Brothers Magee, Smith, and myself concluded to start for home this day. We accordingly made ready, and about noon we left Munceytown, and bade our friends farewell. Our brethren appeared to be sorry for leaving them, but as we wished to be at the Camp Meeting near the Credit on the 11th of this month, we had to hurry down this week. We requested that some one of the brethren from the Credit might come up and give them further instructions in religion.

Tuesday 8th.—Rode down with father to the Mohawk village. Called a few minutes on Mr. Luggar, the Church Missionary, who appeared friendly, but railed out against the Methodists for interfering, as he said, on his ground, where he had commenced preaching. He also said that the Methodist preachers had administered the communion to a notorious adulteress. Why does not Mr. L. remember that the Church of England Clergy have for a century past been in the habit of administering that holy ordinance to notorious drunkards,

Sabbath breakers, and whoremongers? I was informed by those who were present when the above person alluded to went forward to partake of that ordinance, and they said that she went under disguise, and that the Minister did not know her to be of such a character. How careful ought ministers to be in giving the holy communion to fit and proper subjects!

Friday 11th.—In the morning Brother John Thomas and Alexander Chief, came over to our house, and informed me that the Lord was carrying on his work of conversion among the Indians at Saugeen, on Lake Huron, that 25 have experienced religion during this spring. About noon we started for the Camp meeting. Most of the Credit Indians attend the Camp meeting.

Monday 14th.—After breakfast the congregation was called together for the purpose of commemorating the dying sufferings of our blessed Saviour. Elder W. Ryerson gave an address to the people, after which the holy communion was administered to about a dozen preachers, travelling and local, 390 whites, 66 Indians, and 1 coloured. After the sacrament was administered those that had experienced religion during the Camp meeting, were called forward to the altar, that the number might be ascertained. There were 64 who came forward to signify their conversion at this meeting. Left the Camp ground for home. Stopped a short time in the village, wrote a letter to the Governor's Secretary, and made preparations for a journey to the Simcoe Missions, where a Camp meeting is to be held.

Saturday 19th.—Brother W. Ryerson met the Chiefs in Council, and told them that he wished to know before he left the place whether they meant to remain under the care and instruction of the Methodists, or whether they were going to accept of teachers from Government. He told them that he

wanted to know this, as he heard that the Governor had already sent on the teacher for this people.

Monday 21st.—The Council was opened by singing and prayer. Brother John Asance then rose up and addressed himself to the preachers now present. John Sunday, of Grape Island, then rose up and said, That when the Methodists found them they were poor drunken people; but through their labours the Great Spirit had done much for them, and had gathered them together on an island, where they had built their houses; that in becoming a christian he had given his life to to the Lord; that whether he lived or died he should be the Lord's, and that he would die first before he would change his religion.

Friday 25th.—John Sunday, Thomas Magee, John Thomas, Paul Paul, David Sawyer, and myself, went up this morning to Penetanguishene, in order to see the Western Indians who have come for their presents from Government. Mr. Archibald, a Church of England minister, and Mr. Robinson arrived at this place. To my great surprise and astonishment, Mr. Archibald informed me that he was sent by the Lieut. Governor and the Lord Bishop of Quebec, to be the Missionary for the Matchjedash people, and that one Mr. Hamilton was appointed to be their school master. I told Mr. A. that I was very much astonished to hear that there was going to be an interference with the labours of the Methodist Missionaries among the Indians, that they had been the instruments of reforming them, and that I was the more surprised to hear these things, as the Governor had repeatedly said that it was not his intention to meddle with the spiritual instructions of the Indians. My Indian brethren in the labour of the Gospel took every opportunity to speak to the pagans the name of the Lord Jesus Christ.

Wednesday 30.—At 10 o'clock we left Matchjedash, leaving

Brothers Currie, Benham, Sunday, and the two Pauls from Grape Island behind to labour with the Indians in the vicinity of Penetanguishene who may visit that place. Thomas Magee, David Sawyer, John Thomas, and John Pigeon, returned home with me.

Thursday, July 1st.—This morning we heard of the arrival of Pahtosh and his people at the Narrows. Yellowhead requested me to wait as he had sent for them. The brethren told me of a woman from the north, being on Yellowhead's Island, who had killed and eaten her husband in time of great hunger, and after this transaction, she had to flee from her country and came to this quarter, where she has been wandering about as an outcast and a fugitive. The Christian Indians were so disgusted with the crime of eating human flesh, that they will not have anything to do with her, but think it is no more than right that she should die.

Monday 5th.—Rode down to York this morning, and there met with my Brethren. I wrote two letters to Brother Case, and sent them by Brothers John Pigeon, J. Snowstorm, and John Lake, who are on their way home for Grape Island. Rode home to the Credit this afternoon, and found all our friends in tolerable health.

Wednesday 21st.—In the morning Brother John Sunday and John Paul arrived in town from Penetanguishene, and brought good news of a number of Indians from Green Bay, and from the vicinity of Mackinaw, having experienced and gone home rejoicing in their hearts. The number they thought was about 20 adults. Brother Sunday and Paul have agreed to pay them a visit this summer, and are now on their way.

Saturday 24th.—At about 7 o'clock in the morning, sister Barnes with three ladies and a girl, arrived from New York. Our hearts were very glad to see our friends return in health

and in safety. I rejoiced to hear, by sister Barnes, that my good friends in New York, Philadelphia, Baltimore, Boston, &c., had not forgotten to send their Christian love to poor unworthy me. May the Lord bless those faithful lovers of the poor Indians, and crown them with eternal life through Jesus Christ our Lord. Sister Barnes has met with much success, and returned richly laden with the good things of this world for the support of our Indian Missions. She has collected about \$1300, besides several valuable donations in articles of clothing and domestic furniture.

Sunday 25th.—In the morning we had a prayer meeting; sabbath school at the usual hour. Our sisters from New York visited the school. In the evening Brother John Sunday preached from Mark xvii. 17.—“These signs shall follow them that believe, in my name shall they cast out devils, &c.” I took down in writing the particulars of Brother Sunday’s labours among the Indians at Penetanguishene. The report as I received it from Sunday’s own mouth, is very interesting. For want of time, I have not inserted it in my journal.

Monday, August 2nd.—I left the Credit Village this day for to visit the Indian Brethern to the east, and so on to the Annual Conference, which is to take place on the 17th of this month.

Friday 6th.—We arrived at Grape Island about 4 o’clock, P.M., and were welcomed by Brother and Sister Case, and by all the brethren on the Island. The neatness of their houses, the luxuriant growth of their crops, and everything else showed that our Grape Island brethren had made great proficiency in the arts of civilized life.

Sunday 8th.—Early in the morning the Indian brethren had a prayer meeting. About 11 o’clock we assembled in the chapel for public worship. I preached to the Indians from Acts x. 34, 35. At 2 o’clock in the afternoon the Indian brethren met for an inquiry meeting. Brother Case opened

by singing and prayer, after which the brethren were called upon to ask questions on things connected with religion.—

Ques. 1. By James Crawford: “I wish particularly to know what the vision of Peter meant by seeing the great sheet let down from heaven, and by finding the three men at his door inquiring for him?” *Ques.* 2. By John Snake: “Wished to know how it was that Christians were compared to two trees.”

Ques. 4. By sister Beaver: “Wished for information about what they heard the other day, of the man who rent his clothes and throwed himself in the dust.” *Ques.* 5. By Benjamin Mitchell: “Wished for an explanation on the 22nd chapter of

Matthew 11, 12.” *Ques.* 6. By W. Beaver: “I want to know how the devil or evil spirit came to sin and fall from the favour of God.” *Ques.* 7. By W. Beaver: “I do not properly understand what it means where the sick woman came to Jesus and touched the hem of his garment, and said, If I can only touch his garment, I shall be whole; and when she had touched, Jesus said who touched me?”

Monday 9th.—I was engaged in writing, &c. A part of the men started to the Mohawk woods to get some timber for cabinet work. Another party went with Brother Robinson, (a blacksmith,) to make a coal pit. The Brothers have raised and covered a blacksmith shop, where some of the Indians intend to learn the trade. In the morning I gave the Indian Brothers a lecture on industry.

Wednesday 11.—In the forenoon was employed in writing a letter to Brother Samuel Chubb, Jr., of Philadelphia. In the afternoon, Brother Hale, Sisters Barnes, Kunze, and Hurlburt, two Indian visitors, one Indian Brother, and myself, started in two birch canoes to visit the Mohawk settlement, about 12 miles from Grape Island.

Thursday 12th.—We gave out an appointment. I asked Chief Hill how many they had in Society? He said, More

than sixty. Started to return home to Grape Island. We had a head wind, but, however, got to the Island by sun set all in safety.

Friday 13th.—I was engaged in writing most of this day. In the afternoon was visited by Bishop Hedding, who intends to spend the Sabbath with us. The Indian Brethren were very glad to see the Bishop and collected together to shake hands with him.

Saturday 14th.—Engaged in writing most of this day. The Bishop visited the schools and heard the children say their lessons and sang several hymns. The Bishop was much delighted with the improvement that the children had made, and said that it was "wonderful."

Sunday 15th.—About 11 o'clock, A.M., Bishop Hedding preached to the Indian Brethren from Matt. ii. 21. While the Bishop was preaching, I took down in writing the heads of his subject, which I explained in the Indian after the Bishop had finished his discourse. During the sermon, the Indians paid good attention, and were highly delighted to hear words from the Bishop.

Tuesday 17th.—I went on board the steamboat *Sir James Kemp*, for Conference at Kingston.

Wednesday 18th.—At 8 o'clock in the morning the Conference commenced its debates.

Friday 20th.—The examination of character took up most of the day. In the afternoon I preached to the criminals in the cells, from Luke xviii. 13, 14. The prisoners were attentive. In the evening Brother Healey preached from Heb. xii. 15. Brother R. Jones exhorted, and invited mourners to come forward to the alter to be prayed for. Several sought and found the Lord in their hearts.

Sunday 22nd.—In the morning at 6 o'clock, Brother James Richardson preached in our chapel. At 10 o'clock, A.M.,

Bishop Hedding preached in the Wesleyan Chapel from Matt. 28, 18. His remarks on the duty of a Christian minister, were very impressive to the ministry present, and showed the high responsibility that every minister of the Gospel holds in the Church of Christ. After the sermon the Bishop proceeded to the ordination of Deacons. There were twenty-one ordained, myself among the number. I cannot describe my feelings and the exercises of my mind on this occasion. I felt to humble myself as in the dust, and altogether unworthy of this holy office. After the Bishop had laid his hands on me, he stopped and made some remarks in respect to my special call of God to labour among the natives of the forest, and with a solemn prayer, prayed that the Lord might still be with me and bless my labours among the Indians. I gave vent to my feelings by a flow of tears. ,

Monday 23.—At 8 o'clock in the morning the Conference met for the dispatch of business. The principal discussion was about the necessity of having a Seminary in the Province, under the control of the Canada Conference. At 4 o'clock the stations of the Preachers were read by our President from the chair. My appointment was the same as last year, that is, "A Missionary to the Indian Tribes." At 5 o'clock, P. M., most all the preachers left Kingston in the steamer *Sir James Kemp*, for Belleville. In the evening, according to my appointment, I attempted to preach to a large congregation in Brother Turner's Chapel, from Psalms 66, 16. The people paid great attention, and the Lord blessed our souls. I had considerable liberty to speak. I stopped with Brother Turner for the night, whom I found to be a kind and pious family. I was also made acquainted with a local Preacher lately from England, by the name of Thos. Milner.

Tuesday 24th.—In the morning wrote a letter to the Rev. N. Levings of Brooklyn. At 8 o'clock in the morning, I bade

farewell to the Bishop, who leaves to-day for the States. I left Kingston in the *Toronto* for Belleville. The passage was rather slow but quite pleasant. I spent my time in reading the Portrait of St. Paul, by Rev. John Fletcher. Arrived in Belleville late in the evening.

Wednesday 25th.—The adjourned Conference commenced its session this morning at 9 o'clock. The Rev. W. Case in the the chair. This is the first Conference held in Canada since our separation from the United States.

Friday 27th.—The Conference occupied all this day.

Saturday 28th.—At 9 o'clock, A. M., the Conference again met to transact business. In the evening I attempted to preach to a large congregation of whites in the Wesleyan Methodist Chapel, from 2 Cor. x. 4, 5. I had but little liberty in speaking. Brother S. Waldron exhorted and closed the meeting. The Anniversary of the Missionary Society was held this afternoon. After singing and prayer, the Indian boys from Grape Island exhibited their improvements, principally in Geography and English Grammar. The congregation appeared to be delighted with the progress that the children had made.

Sunday 29th.—Early in the morning, Brother T. Whitehead preached; at 11, A. M., Brother Case preached in the new Chapel to a very large congregation, from 1 Peter i. 7—11; Brother Healy exhorted. The audience paid good attention. At 3, P. M., Brother James Richardson gave a discourse from John i. 11, 12; Brother Allison exhorted. In the evening Brother T. Madden preached from Gen. vi. 22. When he got through, I spoke a little to the white people and some to my Indian Brethren present. Brother Williams gave a word of exhortation, and I closed the meeting by prayer. The exercises during this day were very interesting to me, and I trust

beneficial to all. In the evening I was enabled to give glory to God for what I felt in my heart.

Monday 30th.—At nine in the morning, the adjourned Conference met to finish its important business. After this the Conference resolved itself into a Missionary Society and appointed the officers of the said Society. The following are the officers, viz: Rev. T. Whitehead, President; T. Madden, Vice-President; W. Smith, Secretary; J. R. Armstrong, Treasurer, and a Board of Managers. The Presiding Elders were appointed Superintendents of the Indian Missions within the bounds of their Districts. The Rev. W. Case was appointed the Superintendent of the M. E. Church in Canada, and to take charge of the Grape Island Mission. Returned with Brother Case and Sister Barnes to Grape Island in the evening.

Wednesday, September 1st.—Attended a settlement with Brother Case for my salary and travelling expenses for the Conference year. Had a conversation with Brother Case and others of a private nature.

Friday 3rd.—Employed in writing, and in visiting all the inhabited houses on the Island, and took a minute of the actual state of every house as I saw it; which is as follows:—WM. BEAVER'S.—Women absent—table, floor, cupboard, good but dusty. A shelf with several old books. JOSEPH SKUNK'S.—Floor clean—cupboard poor—table good but dusty—beds tolerably good. A woman was making light bread like a white woman. JAMES INDIANS.—Floor rather dirty—one curtain bed—cupboard, poor—one woman making light bread. JOHN SIMPSON'S.—Floor neat—table and chairs good—cupboard good—beds good but not made. BRO. HURLBURT'S.—All neat, like a white squaw's house, except the tea kettle, which was out of place. Sister Hurlburt was sick. WILLIAM CULBERTSON'S.—Poor floor—chairs good—table dirty—beds poor—a woman working in the house. JACOB SNOWSTORM'S.

—Floor and cupboard poor—bed tolerably good—one table no chairs—hearth poor—one woman making baskets—one sewing—one idle. JOHN LAKE'S.—Floor, &c., neat—no one at home. PETER SHIPPEGAW'S.—Floor not laid—uninhabited at present. JAMES BUCK'S.—Chairs, tables, and beds good—cupboard poor—floor and things in general dirty and out of place. PAUL PAUL'S.—One curtain bed, good—cupboard, good—table good but dusty—floor clean—woman making light bread. This house looked ahnesheshin like Shahkahnoshshequa's. POTTO SNAKE'S.—Table and floor dusty—beds pretty good; three old fashioned chairs—cupboard poor—no one at home. Passed by one Indian Camp, a specimen of old times. JOHN SALT'S.—Floor poor and dirty—corn husks, &c., lying all about the floor—cupboard very dirty—beds poor—table poor and dirty. JOHN SNAKE'S.—No one at home—all looked well in the house. SISTER NANCY BRINK'S SCHOOL—Female school—19 scholars present—8 read in New Testament—6 write—10 girls looked neat and clean—the rest dirty and ragged—hands clean, and hair combed, except 3 or 4—the floor clean. The condition of the female children on this Island is much altered for the better, to what they were when the Missionaries first commenced among them. Sister Brink appears to be a fine young woman, of amiable disposition, and takes a deep interest in the improvement of the Indians. She laboured among the Schoogog Indians for some time, until they removed from that place to Lake Simcoe and to Mud Lake. After which she was employed by the Superintendent as a teacher to the female school on this island. BROTHER THOMAS HALE'S School—scholars 32 present—10 read in Testament—8 in English Reader—17 write—12 in Arithmetic—13 in English Grammar—9 in spelling—and about half a dozen in one syllables. Most all looked clean, except a few who were both ragged and dirty. Brother Hale the teacher, appears to be a

fine man, and well qualified as a teacher in the Mission schools. JAMES PENAISHEEH'S—floors poor and dirty—tables, chairs, benches, beds, &c—cupboard good—old woman boiling corn. ROBERT WILKIN'S—floor swept—chairs good—beds poor—table good, but dirty—no cupboard—two women idle. AHZHAWONCE'S—floor good but dirty—table good but dirty—chairs good—no cupboard—hearth poor—beds poor—one woman sewing—one girl sick. JOHN PIGEON'S—floors good—good tables, but dusty—chairs good—1 good painted cupboard—1 good curtain bed—3 painted chests—a Bible, Hymn Book, &c., on a shelf—everything looked like industry, and improvement in the house. The floor was occupied by an old woman, who sat on the middle of the floor making brooms. JAMES CRAWFORD'S—floor poor but clean—cupboard good and clean, all in order—2 good curtain beds—table good—one woman making baskets—one nursing. This house looked ahnesheshin. JACOB SHIPPEGAW'S.—Floors poor and dusty—cupboard good—table good—beds rather poor—one woman on the floor making baskets—one woman boiling pumpkins. BIG JACOB SUNDAY'S.—Floors poor and dirty—cupboard good—beds good but blankets dirty—table dirty—chairs poor—one woman employed in splitting roots of spruce, which the Indians use to sew and fasten together their birch canoes. JOHN SUNDAY'S.—Floor and cupboard good and neat—table good—1 good bed curtain—chairs good—sister Sunday delivered of a daughter on last Sabbath, was now engaged in making baskets. MISSION HOUSE.—Abounds with the good things of this world, and plenty of help to keep the things of the house in order. The Mission family now consists of William and Hetty Case, Daughter, Mary Cooley, Eunice Huff, Thomas Hale, the blacksmith, Mary Crawford, Sarah M. Ahzhahwonce, Allen Salt, and Benjamin Johns. It is no more than just I should mention that I took the Indian

Sisters all by surprise, as they knew nothing of my intention to visit and make remarks on the state of their households, therefore they made no preparations whatever, and I found them as they were. By the time I went around to all the houses, they got wind of what I was doing, and I observed some immediately set to work in cleaning their houses. The object of my going around and making remarks, was to stir the Indian sisters in cleanliness and in industry. The brothers on this Island have also improved in the arts of civilized life to a considerable degree, and much to the credit of the Grape Island Mission. Most of the men handle the axe equal to any white man, and some are becoming acquainted with the use of joiners' tools, &c. The Indians on this Island have every advantage for improvement, as this Mission is the general depository of all the donations for the Indian Missions, and all the other stations in general receive their supplies from this place.

Saturday 4th.—Engaged part of the day in writing, and part in assisting sister Barnes in preparing boxes of clothing to be forwarded to York by the steamboats. I was much under the weather and felt as if my time here was running to waste.

Sunday 5th.—In the morning the Indian brethren had their prayer meeting. At 9 o'clock, Sabbath school; public service at 11. Brother Case preached from Romans xii. 10, 11. When he got through, I gave the substance of the discourse to the Indian brethren. About 1 o'clock, P. M., the brethren assembled for an enquiry meeting. At half past 3 P. M., we again met for public worship. I took this opportunity to explain to the Indian friends the rise and progress of Methodism, and the general rules of the United Societies. The Brethren paid great attention and appeared to be highly delighted to hear of the labours of the Rev. John Wesley, Foun-

der of Methodism, especially when I told them that Mr. Wesley came to America on a missionary tour to the Indians, which showed how he loved the Indians.

Tuesday 7th.—Made preparations for leaving the Island this morning at about 10 o'clock, and started for the Rice Lake, &c. The few weeks I have spent on this mission, have been in general pleasant and agreeable, and I trust not altogether unprofitable to the interests of this people. We have enjoyed several pleasant meetings together. Brother Case appeared to be very happy in his family, and feels rich in his wetahpemokahnun and ootahpenoojeczemun. We stopped and baited our horses at Brother Biggar's, at the Carrying Place, where we heard that Mr. and Mrs. Hall, and Mr. Moss, all of New York, had started from this place this morning for Grape Island. Brother and Sister Hall take a deep interest in behalf of our Indian Missions, and have visited the Missions two or three times since the commencement of the Reformation among the Indians.

Thursday 9th.—We crossed early this morning over to the Indian village at Rice Lake, and were welcomed by Brother James Evans, the Missionary. The news of our arrival spread among the Indian Brethren, and they soon came to the house in order to shake hands with us.

Monday 13th.—Brother Evans and myself set off this morning for Mud Lake, to visit our Indian brethren, now settling at that place. About fourteen miles from the Rice Lake Mission we passed by Peterborough, a thriving village, situated on a beautiful plain.

Tuesday 14th.—In the morning we had a short introductory meeting. We breakfasted on ducks and potatoes, and all were very kind to us. At 9, A. M., I preached to them from Matt. i. 21. Isaac Iron, an Indian class leader, exhorted—a good time to our souls. After the public meeting was dismissed I

explained and read to them the pastoral address from Brother Case, and they were much pleased with its contents. I enquired of the class leaders into the state of the brethren.

Wednesday 15th.—After leaving Mud Lake, we arrived at the Rice Lake Mission at 4 o'clock, P. M. I talked to some of the influential men about an evil among them, and told them that it was no disgrace to work for our living, or to hire out and work, and told them their duty was to help their teachers, &c.

Thursday 16th.—After breakfast Sister Barnes and Sister Verplanck, with her girl, left the Mission for the River Credit. About dusk we got into the neighbourhood of Brother Shaver's, where Sister Barnes and Sister Verplanck met with an accident, by being thrown out of the waggon.

Friday 24th.—In the morning Brother Case arrived at the Credit, from Grape Island. He has come up to make arrangements about having the Scriptures translated into the Chippeway language. He informed me that he had lately received a letter from the Rev. John West, of England, on the subject of getting the Scriptures translated into the Chippeway tongue. Mr. West stated in his letter that the Bible Society at home were very anxious to have the word of God translated into the above language; and that they would bear the expense of getting it translated and printed. Brother Case, therefore, requested me to go on with the work immediately, and so abandon the idea of going to Munceytown to spend the winter, as we had before calculated to do.

Monday 27th.—Spent most of the day in writing letters. Went to McGill's mill to see about getting some lumber to fix up the little school for a translating office.

Monday, October 4th.—Sister Barnes, Brother Benham, David Sawyer and his new wife, and myself made preparations for going to the Lake Simcoe Missions. David and his wife intend to labour on the *Matchjedish Mission*. It is a pleas-

ing sight to see natives of the forest leave their fathers and mothers, and go to other tribes for the purpose of assisting in the instruction of the poor Indians. Sister Barnes expects to be gone about six weeks. I purpose to return in eight or ten days. In the afternoon we all set off; Brother Case accompanied us to York. Before leaving the Credit we also made arrangements for having native labourers to go to the Muncey town Mission, and visit the Saugeen Indians.

Wednesday 13th.—In the forenoon I wrote a note to the Attorney General Boulton, to let him know that I had laid out his donation of five dollars in books for the Indian schools.

Thursday 14th.—Went with a number of the brethren to the mouth of the river to make a few hauls with the seine for salmon. We caught about 140.

Saturday 16th.—Brother John Sunday and John Paul arrived at this place, from their tour to Mackinaw and elsewhere. They brought cheering news from that quarter.

Tuesday 19th.—Worked at the office, assisted by Brother Sunday. In the evening I continued to write down the particulars of the two brothers' tour to the west, and sat up till 2 in the morning before we got through. It occupied seven large seven sheets of paper. From the report it appears that there were eight or ten Chippeway Indians converted in the vicinity of Detroit, and about twenty of the same nation residing near Mackinaw, and that the prospects of doing good to the Indians at the west were very encouraging.

Saturday 30th.—White washed the office room. Our Indian saw mill at this place was put in operation this day. It went with considerable speed.

Tuesday, November 2nd.—My brother John and myself began this day to renew the business of translating the Scriptures. John continues on the Gospel of St. John, and I on

St. Matthew. I took up my quarters at the office, but board at my brother's.

Sunday 14th.—In the morning we had a prayer meeting. Having an appointment at Brother Watson's, I went and preached to them at 11 o'clock from 1 Chron. xxviii. 9. After which we had a class meeting; a good profitable time to our souls. By the request of Mr. S. Todd I baptized a child of his. This is the first white person I ever baptized. Returned to the village, and attended a prayer meeting. I felt quite fatigued and worn out.

Friday 10th.—Translating. Brother John Thomas returned from a Missionary tour towards Lake Huron, &c.

Saturday 15th.—In the evening Mr. Stewart, the singing master commenced his singing at this village. There were 35 subscribers.

Thursday 23rd.—In the forenoon I made preparations for a journey to the Grand River, in order to meet a number of the Chippeway Indians from the River Saugeen, on the waters of Lake Huron, at a Quarterly meeting to be held in the Township of Waterloo.

Sunday 26th.—Early in the morning I met the Indians from Saugeen to examine the candidates for baptism. There were 72.

Thursday 30th.—Started early in the morning, and arrived at the Credit by noon. In the evening we had a meeting. I spoke to the Indian friends on the evidence of the Spirit in the heart, and gave them a short account of my journey; after which we had a prayer meeting.

Friday 31st.—Engaged in writing my journal. It was concluded some time to have a watch night on this evening; so accordingly we met in the chapel about 10 o'clock.

Saturday, January 1st, 1831.—To-day commenced our Quarterly meeting for this place. At 1, P. M., Edwy Ryerson preached from Romans xiv. 10; Brother J. Sawyer exhorted.

After this Elder Youmans called the members of the Quarterly Conference together. After prayer the Elder examined the characters of the exhorters, and renewed their license; and also enquired of the class leaders into the state of their several classes.

Tuesday 4th.—Had an interview with Col. Givins; spent part of the day in trying to get the sub-committee appointed by the York Bible Society for obtaining Indian translations to meet, and to give me some understanding when my translations would be printed.

Friday 7th.—Wrote a letter to the Chairman of the Committee for carrying on the Indian Translations. In the afternoon, at 3 o'clock, the Lieut. Governor opened the House of Assembly. Mr. John Brant, an Indian and a Mohawk Chief, is a member of Parliament for the County of Halton. This is the first Indian who has sat in the House with the law-makers of this Province.

Monday 24th.—Brother George Ryerson, who came up from York last evening, informed me he was appointed by the Committee on Religious Liberty, now petitioning the Imperial Parliament in England, to act as their Agent, and to take the petitions home to England. He further informed me that it was the wish of the two presiding Elders of the two upper districts, and of the friends in York that I should accompany him to England, providing they could get the consent of Elder Case. Brother Ryerson said he would start in about two weeks, and therefore wished me to be getting ready, as there was no doubt of my going. Employed in translating. We were visited by three ladies from York this day, who examined the village and its improvements with great satisfaction.

Tuesday, February 1st.—Employed at translating. The Lord was precious to my poor soul.

Wednesday 2nd.—At translating. I felt disposed to give myself to the Lord to love and to obey.

Thursday 3rd.—At translating. Blessed be the Lord for the measure of faith I enjoy.

Tuesday 8th.—Translating. Received a letter from Elder Case on the subject of my going to England. He expressed his approbation of my accompanying Brother Ryerson.

Thursday 10th.—In the afternoon I rode down to York to see Elder Ryerson and Elder Case, who is expected from Grape Island. Saw Brother Ryerson, but Brother Case had not come up. Brother R. thought it would be absolutely necessary I should go and visit the Simcoe and Matchedash Indians, in order to get them to appoint me as their agent, to represent their state and condition.

Thursday 17th.—In the morning I met John Asance and the principal men in council, and told them of my intended journey across the great waters to England, and asked them if they had any word to send to their father and brothers. They immediately gave me power in writing, which I drew up for them, to go in their name and solicit aid for their civilization, and also act for them about their lands. They put down their tribes as signatures.

Sunday 20th.—Early in the morning we rode down to York and attended worship at 11 o'clock. Brother Case preached, and I closed the meeting. In the evening I felt so unwell that I did not go to meeting.

Monday 21st.—After doing some business, Sister Barnes and myself rode up to the Credit.

Tuesday 22nd.—Employed in making out my accounts.

Wednesday 23rd.—Employed in making preparations to go to England. Got the Indian sisters to make me a deer-skin dress.

Thursday 24th.—Quarterly Meeting at this place. Went down in the evening to York on business.

Friday 25th.—Waited upon His Excellency and informed

him of my going to England, and asked him for letters of introduction to the Benevolent Societies in Great Britain. He kindly promised to prepare letters for me on Tuesday next. Received a letter of introduction to the Right Hon. Charles Grant, M. P., from the Hon. Mr. Dunn.

Tuesday, March 1st.—Called upon the Rev. Dr. Harris for the MS. and letters for the B. and F.B. Society. I again called upon His Excellency for his letters. I saw him and he handed me a recommendation for the B. and F. B. Society and Church Missionary Society, and told me that he would write to some other benevolent persons, and which would give me an introduction to these persons. Settled with Brother Case, and received from him on account of the Missionary Society the sum of 160 dollars as travelling expenses on my journey to England. We rode home this evening.

Thursday 3rd.—The Indians of this place had a Council, and gave me a written authority to go in their behalf and solicit aid for their improvement, and to transact business for them with their great father over the great waters. In the evening attended prayer meeting and bade my brethren farewell.

Friday 4th.—Set off early this morning on our journey to New York, and thence to England. Brother Case and Sister Barnes accompanied us as far as Nelson, where we bade each other farewell, and commended one another to the protection of Providence. Our company consisted of Mr. George Ryerson and myself, bound for England; Miss Verplanck and girl, for New York, and Miss E. Rolph, for Cazenovia. Mr. Tudor conveyed us to Hamilton, where we stopped for the night. The roads were very bad. In leaving my friends and relatives for this great journey I could not help but feel much concern for them and myself. I tried to look to God and commit all that is near and dear to me into the hands of the Lord.

Thursday 17th.—At about 8 o'clock in the morning we landed at the city of New York, and were kindly received by our old friends, Mr. and Mrs. Hall. In the afternoon we went and visited Dr. Bangs and Brother S. Martin, accompanied by Brother S. Merwin. In the evening we attended meeting in John Street church. Brother Hall engaged a passage for us this day in the Packet ship *Birmingham*, bound for Liverpool. The fare was \$120; \$20 each less than the usual price. This gain we made by temperance.

Thursday 24th.—Early in the morning we made ready to go on board the Packet ship. At 10, A.M., the Steamboat *Rufus King*, took the passengers on board the ship *Birmingham*. A number of our friends followed us to the wharf in order to see us off and bid us farewell. There were fourteen or fifteen cabin passengers, among whom were the Lord Bishop of Quebec, the Rev. Mr. Bethune of Cobourg, and two ladies from New York.

Monday, April 18th.—No change in the wind as yet. The day was very pleasant, with light breezes from the N.E. The Captain had the mail bags opened this day, and he overhauled the letters to see if there were any for those on board the ship. Being greatly relieved from sea sickness, I commenced this afternoon to correct my brother John's translation of the Gospel of St. John into the Chippeway language. I finished correcting one chapter. Felt rather lonesome, and wished to be amongst my friends and relatives; but in all this the Lord is my consolation and comfort. In his presence there is joy and peace, whether on land, or tossed to and fro, on the mighty ocean.

Saturday 30th.—In the morning when we got up we found a light breeze in our favour, and shortly after breakfast we came in sight of land. We sailed along up the channel of the river Mersey, amidst a number of ships. As we hauled

up to the land, we came in view of the Port of the city of Liverpool, and the country that lies west of the city. The scenery from the ship was most beautiful. The trees were all out in green, and the fields covered with herbage, and what added to its beauty was, the elegant buildings that were seen in every direction. About noon we got to the entrance of the docks, and immediately stepped on English ground, after having been confined on board the ship for thirty-seven days.

Monday, May 2nd.—At about 9 o'clock this morning, we arrived in the great city of London. After taking breakfast, we went to the Wesleyan Mission House, in order to present our letters of introduction to the Secretaries of the Wesleyan Missionary Society, &c. On our arrival at the Mission House, we were informed that the Secretaries and Ministers were at their Missionary Anniversary meeting, held in Exeter Hall. We immediately went to the place, and as we were going up one of the stairs, we met with the Rev. Richard Reece, an acquaintance of Brother Ryerson. The meeting was opened by singing and prayer from the Rev. Geo. Morley, after which Lanslotte Haslope, Esq., took the chair. The chairman addressed the meeting, and expressed his feelings of gratitude to God on appearing upon this occasion. The Secretary, the Rev. Mr. James, then read the Report, which states that the Society had 150 stations; 213 missionaries; 160 salaried catechists; 1,400 gratuitous teachers in the Sunday and Day schools, making upwards of 2,000 engaged in the different missionary stations; that there were 26,440 members in all the stations, and that the receipts for the past year amounted to £50,017 18s. 8d. The following persons then addressed the meeting—viz, Rev. Robert Alder, late Missionary to North America; James Montgomery, Esq., the great Poet of the present day; John Poynder, Esq., a member of the Established Church; Rev. James Dixon, Rev. Dr. Burder, Rev. Dr. Raffles, of Liverpool; Rev.

John Burnett, of Cork, and Rev. Robert Newton. The Rev. Mr. Watson then introduced me to the meeting and read part of our introductory letters. I was then requested to address the meeting, which I did through much weakness. A collection was made for the Society. There appeared to be good feeling among the people, and there was much cheering. After the meeting, we were kindly invited to make our lodgings at the Mission House, at 77 Hatton Garden. The friends appeared glad to see us, and seemed anxious to minister to our comfort. I had very strange feelings on entering the Missionary meeting this day, and was enabled to bless God for seeing the old primitive Wesleyan Methodists. I felt to rejoice in seeing them engaged in the good cause of Missions, and to hear of their success in their Missions. There were a great many things that attracted my notice in this great city.

Tuesday 3rd.—At noon attended the Anniversary of the Church Missionary Society at Exeter Hall. On the platform we observed the Bishops of Lichfield and Coventry, of Winchester and Chester; Lord Bexley, Lord Mountsandford, Sir Geo. Grey, &c., &c. The Chair was taken by Lord Gambier; the Rev. Mr. Woodruffe read the Prayer and also the Report. The meeting was then addressed by the Bishop of Lichfield and Coventry; the Hon. and Rev. Baptist Noel, Mr. Wilkes, the Rev. D. Wilson, H. Pownall, Esq.; Sir Geo. Grey, Rev. Mr. Marsh, Bishop of Winchester; Lord Bexley, Rev. J. W. Doran, Missionary from Travancore; Mr. Sullivan, Bishop of Chester; Rev. Mr. Foote, Rev. Edward Bickersteth, and the Rev. J. Haldane Stewart. The meeting was rather dull, and there did not appear to me that same good feeling in this meeting which I had the pleasure of witnessing in the Wesleyan Missionary Meeting.

Wednesday 4th.—At 11 o'clock, A.M., we attended the British and Foreign Bible Society Anniversary at Exeter Hall.

Lord Bexley was called to the chair. The Report was read by one of the Secretaries. The Report stated that the Society had circulated 343,849 copies of the Holy Scriptures ; and that the Society's Fund amounted last year to the enormous sum of £95,424 2s. 3d., stg.

Thursday 5th.—At 7 o'clock this morning, by invitation we went to attend the Annual breakfast of the Preachers' Children at the Morning Chapel in City Road. There were about 150 children of preachers present, besides a number of Ministers and Minister's wives. The Rev. Mr. Morley, President of the Wesleyan Conference, presided.

Saturday 7th.—In the morning I waited upon the Secretaries of the British and Foreign Bible Society, and was kindly received by Mr. Greenfield, of the Editorial Department. I presented to this gentleman the copies of some Indian books, which I brought with me from Upper Canada. I had a talk with him about the translations which I brought out with me from Canada for the purpose of getting this Society to print. Mr. G. said he would bring the subject before the Committee at their next meeting. Dined with the Rev. Geo. Marsden in company with several friends.

Sunday 8th.—In the morning heard the Rev. R. Watson preach at Wilderness Row Chapel, and was much pleased with his discourse.

Monday 9th.—At noon I went to the British and Foreign School Society, at Exeter Hall. The chair was taken by Mr. Allan, a Quaker, and after the reading of the Report, the meeting was addressed by the Rev. Rowland Hill, Dr. Lushington, Rev. Geo. Clayton, Bisco, M.P., J. Montgomery, Esq., Rev. W. Marsh, Rev. Mr. Burnett, J. Blanchard, Esq., of Lower Canada, and Peter Jones. The meeting was very interesting. I suffered much this day from the dampness of the air, which affected my lungs in no small degree.

Tuesday 20th.—In the morning at 6 o'clock attended the Anniversary of the Sunday School Union at the city of London Tavern. At noon went to the Naval and Military Bible Society Meeting, which was held in Exeter Hall.

Wednesday 11th.—In the morning the Committee of the Wesleyan Missionary Society met at the Mission House. Mr. Ryerson and myself were requested to meet them and to state the object of our visit to this country. We informed them that the Lord having begun a good work among the Indians in Upper Canada, it had been thought advisable to make appeals to the benevolent people of England, in order to support the Missions and schools amongst them. We shewed them our credentials and letters of introduction. Mr. Watson enquired of us how we were going to work to obtain our object? We replied that we did not know, but that we were instructed to be at their command, and to follow their directions. There were about twenty of the Committee present, who manifested kindly feelings towards us and the Connexion in Upper Canada. Went in the afternoon to see St. Paul's Cathedral. It is a large massive building, with many statues of ancient kings and heroes.

Thursday 12th.—At 10 this morning, we attended the Anniversary of the London Missionary Society, at Exeter Hall. The Treasurer of the Society took the chair and proceeded to business. The Hall was crowded to overflowing, and many gentlemen addressed the meeting, among whom was the Rev. Rowland Hill. I was called upon to give an address to the people which I did to the best of my ability. After speaking in the larger room, I was called down to go and speak to another audience assembled in another room. I believe it was on this evening that I attended the Seaman's Friend Society.

Friday 13th.—During this day I attended another Tract So-

ciety Meeting, and addressed the audience. Ever since I came to London, my presence, or rather the report of an Indian going to appear at a public meeting, created no little excitement, and brought out many to the meetings. The English people are desperately fond of new things, and when anything novel is announced to the public it is always sure to bring a large congregation. They eat four times a day—morning, at 2, P. M., at 6, and at 9 or 10 o'clock. I have found them thus far a most friendly and hospitable people, and very candid and sincere in their friendship. They have a little of brother Jonathan's inquisitiveness; for they ask more questions than I am able to answer, or they throw questions one top of the other, so I can get no time to answer one before another is brought forth.

Saturday 14th.—Started early in the morning in company with the Rev. Mr. James and Rev. Mr. Galland for Bristol. We travelled by stage on this route, and passed through several towns and villages, and, amongst the rest, Windsor, a place of royalty, which is beautifully situated on an eminence, and has a fine country all around. We passed within two miles of the palace. The country we passed through was very beautiful and highly cultivated. We had a fine view of a mound of great size, where it is supposed thousands of human beings have been buried. The town of Bath, six miles from Bristol, is the handsomest town I have seen anywhere; the houses are neatly built of nice free white stone. This town is celebrated for its medicinal baths. We arrived at Bristol about 8, P. M., and received a welcome reception at the house of Dr. Wood. Feeble in body.

Sunday 15.—At half-past ten I tried to preach at Langton Street Chapel to an attentive congregation from Mark xvi. 15. What was said in weakness appeared to be well received by the people. One of the preachers assisted in reading the morning

lessons. The chapel was very neat and commodious. After meeting I went and took dinner at the house of a friend, in company with the Rev. W. Leach. At half-past 2 in the afternoon I preached to a crowded congregation at St. Philip's Chapel, from Acts xiii. 41. The people were very attentive to what was said, and hope that my weak and feeble labours may not altogether be lost. At 6 in the evening I attended meeting at Ebenezer Chapel, where the Rev. Mr. Waugh of Limerick was expected to preach; but as he did not arrive the Rev. Mr. Edmondson preached in his stead, and when he got through I was called upon to address the meeting. I gave them a short account of my life and conversion to christianity. I was much pleased to observe the good missionary feeling that the people seemed to possess. I told them in public that I shook hands with them in my heart, but this did not altogether satisfy them, for as soon as the meeting was dismissed many of the women and men came forward to shake hands with their Indian friend. Bristol appears to be an old city. It is a seaport town, and a place of considerable trade. There are many meeting houses of different denominations in this city. The Methodists have about half a dozen chapels in the place. This is the place where the next Annual Conference of the Wesleyan Methodist Society is to be held in the month of August next.

Monday 16th.—When I arose this morning I found myself rather worse of my cough. In the forepart of the day I was engaged in writing my journal and in writing samples of my Indian name which the ladies wish to have very much. About noon I went with a friend to see some part of the town. We went aboard of the floating Bethel Union chapel, where the seamen on the Sabbath days assemble to worship. I understand that a number had been brought to the knowledge of the truth, and were truly pious and devoted to the service of God.

The houses in Bristol are not the handsomest that I have seen. The old churches have a very rugged appearance, and many of them are very ancient. In the afternoon I accompanied Bro. James, Brother T. Waugh, and others, to attend a Missionary Meeting at the village of Downend, five miles from Bristol. At the hour appointed the little chapel was filled with hearers. The meeting commenced by singing and prayer, after which several ministers addressed the meeting on the subject of missions. I spoke a few words to them. The meeting was very interesting, and people seemed well pleased. A collection was taken up for the Society. We took tea at the house of Mr. Lewis, and in the evening we returned to our lodgings at Bristol in the house and family of Brother James Wood. I felt rather poorly this day, and was much troubled with my cough.

Tuesday 17th.—Felt very poorly and still much troubled with my cough. Dr. Brady visited me this day and ordered a course of medicine for me. Mr. Wood and all the family were very kind to the invalid.

Wednesday 18th.—I was very poorly this morning and had symptoms of an inflammation on the mucus membrane. The Missionary Meeting of the Wesleyan Society met to-day at St. Philip's chapel, at 10, A. M. Owing to my complaint it was thought unadvisable for me to go; but the notice of my appearing at this meeting had gone into the city, and the people expected me to appear; so under these circumstances I concluded to venture for a few minutes to go to the meeting. A carriage was provided for me, and I went and found a full meeting. The Rev. John James was speaking when I got there. When Mr. James got through he introduced me to the meeting, and informed them of my illness, and told them that I would just speak a few words to them. I rose up in great pain and weakness and addressed them. My presence appeared

to produce great excitement, as I appeared in my native dress. When I got through, the Rev. Mr. Newton addressed the meeting in an interesting manner. I was taken home after the meeting closed to my lodgings in a car. I was very weak, and coughed much.

Thursday 19th.—I was so ill that I was confined to my room. Dr. Brady and the celebrated Dr. Pritchard, of this town, during my sickness attended me every day. My physicians ordered I should be kept quiet, and that no person should be allowed to see me until I was better. The Rev. Thos. Waugh, of Cork, came to shake hands with me, and he prayed for me, which was a great blessing and comfort to my soul. My mind was staid on God most of this day, and I felt resigned to his will.

Wednesday 25th.—I was somewhat better to-day. I received an interesting letter from the Rev. W. Case, dated Grape Island, March 30th, 1831. He gave an account of the prosperous state of our Missions in Canada.

Thursday 26th.—Received a letter from the Rev. Dr. Townley, Secretary of the Wesleyan Missionary Society in London. His letter was full of consolation to an afflicted man. I felt thankful to have such kind friends who felt for me.

Sunday 29th.—Much better so that I walked out into the dining room and took dinner with the family. The kindness with which Brother and Sister Wood, Bro. W. H. Sargent, and all the family, treated me, was a consolation to me, and I thanked the Lord for giving me fathers and mothers, brothers and sisters, in this strange land. I have nothing of myself to reward them, but, O Lord, they have done this in thy name, therefore they shall by no means lose their reward.

TO THE READER.

Limited space, to our regret, has already forbidden the insertion of much that is valuable, and the date reached makes a more considerable curtailment of the Journal a necessity—even of the attractive and important incidents of Mr. Jones' first sojourn in Great Britain. Much of the time was efficiently spent in travel, preaching, and at Missionary and other Meetings. The foregoing entries, which give a succinct historical account of the commencement and progress of the Indian Missions connected with the Canada Conference, furnish a specimen of many others, and now only the more striking facts will appear, much as it would gratify us to publish him fully on esteemed persons, and well-known places, and his proceedings in England, Scotland, and Ireland.

CHAPTER X.

I MADE a commencement in transcribing the Gospel of St. John. The Lord was very precious to my soul.—*Friday, June 3rd.*

Saturday 4th.—At about 10 this morning I received a letter from my brother John. My heart was much affected, especially when I read in my brother's letter, how that the Indian brethren at the Credit prayed so fervently for my preservation and success in my undertakings!

Monday 13th.—Employed in copying a Translation. Mr. Steele, of this city, commenced taking my likeness, and sat for him two or three hours.

Wednesday 15th.—In the forenoon was employed at the Translations. In the afternoon I went, in company with the Rev. James Wood, the oldest Methodist preacher in the connexion in this country, with Mrs. Wood and Miss Martha Wood, to dine with the Rev. W. Wait, a clergyman of the Established Church. This gentleman, with his mother-in-law, is totally blind. We had a good dinner, and, before parting, had a word of prayer. The family appeared to be uncommonly pious. Mr. W. gave me two sovereigns for the benefit of our Indian schools in Canada.

Tuesday 21st.—After breakfast I went with my friend, Mr. Alfred Jones, to call upon some of his acquaintances, and to solicit donations from them for our Canada Missions. We made out to get more than ten pounds, which is a good beginning.

Wednesday 22nd.—In the morning Mr. Budget, of King's Wood, came with his gig to take me to a country place. We went by the way of Downend and called upon some friends to

solicit aid for our Missions. Mr. R. Lewis, of Downend, gave five pounds very cheerfully, and some other friends gave a pound each. We called upon the clergyman at Kingswood, who gave me a strong invitation to attend one of their monthly missionary meetings on the 2nd Tuesday in August, and the Rev. Mr. Wild kindly offered to let me have all the avails of that meeting for our Canada Missions. Having obtained permission to have an interview with the celebrated Mrs. Hannah Moore, (the author of several religious works;) Mrs. James Wood, senr., Mrs. James Wood and daughter, of High Street, Miss Budgett, Miss Walters, and myself, set off in a coach a little before six in the evening, so as to get to her residence at Clifton by six o'clock, the time appointed by Mrs. Moore to see her. On our arrival at her residence we were all conducted to her parlour, and were welcomed by this interesting character. Mrs. Wood introduced me to her, on which Mrs. H. Moore rose up and shook hands with me, and placed me in an arm chair by her side. Several ladies came in shortly after, who appeared to be interested with their Indian visitor, and the rest of the company. Mrs. Moore asked me of my country, nation, religion, and wished particularly to know whether we had embraced the Protestant religion; and, on informing her that we had, she said, "I am happy to hear that, for if you had become Roman Catholics I should not have thought anything of you." After telling Mrs. Moore of the wonderful change effected by the Gospel amongst the Indians of Canada, she seemed highly delighted, and said to her companions, "Come, let us go over to Canada and live among the Indians and instruct them." She spoke this in a humorous way to signify how willing she should be to go and do good amongst the poor Indians. The ladies present asked me many questions relative to my people and nation, which I endeavoured to answer as well as I could; but so eager were

they to hear of the manners and customs of the American Indians, that sometimes four or five would ask me at once, and I was at times puzzled to know which to answer first. Mrs. Moore's mind appeared to be wholly engaged on the subject of religion and literary information, and she asked me two or three times if we read the liturgy, and what authors we read? She appeared to have done with the things of this world, and her whole soul drawn out to God, and she did not take that same interest in hearing about the customs and manners of the Indians as her companions did. During the interview, which lasted more than two hours, she frequently took hold of my arm in an affectionate manner, and would speak of the amazing goodness of God. She gave, as a present, one of her own books, alled "The Spirit of Prayer," and a five pound note, for our Missions in Canada. When she presented the book and the note, she took me to one corner of the room and said that she gave me that in token of her regard for the cause of God among the Indians. Mrs. Moore showed her visitors the scenery of the surrounding country from her house, which has a very grand and majestic appearance, rarely to be found anywhere. Before we took our leave of our aged friend, I asked her if we might have a word of prayer with her, to which she readily consented; we then knelt down, and I tried to offer up the breathing of our hearts. As we rose up, she said, "A Bishop could not pray any better." I begged the favour of Mrs. Moore writing her name in the book she gave me. She called for the pen and sat down, and in less than two minutes she wrote the following lines without the aid of spectacles, which was very remarkable for a woman of her age, being now in her 87th year:

"Presented by the author to the Rev. Peter Jones, with her cordial prayers for his happiness in time and eternity; and long may he continue to be a blessing to Indians.

Clifton, 1831.

(Signed) HANNAH MOORE."

After writing the above, and on handing me the book, she said, "These words are the feelings of my heart." We then shook hands with all those present, and so took our leave of our friends, highly gratified with the interview. Mrs. Moore stated to Mrs. Wood that she should be glad to have another visit from her and her Indian guest. Mrs. M. looked remarkably well and quite lively and smart, for one of her age. But her memory appeared to have failed, as is natural for aged persons, for she asked me one question two or three times over. The hair of her head was quite a deep yellow, and her dress was every way suitable to her character and station. We returned to Mr. Wood's by dusk, and I was highly pleased in seeing my friend Mrs. Wood so well pleased with her visit. One thing I ought to have mentioned, that is, I told Mrs. Moore I had heard of her in America, and that her works were much read in that quarter; to this she replied, "That has done me no good!"

Friday 24th.—Early in the morning a young gentleman, a Mr. Curlock, commenced taking my portrait for his own collection. After breakfast I went with Mr. A. Jones to solicit aid in behalf of the Indian schools in Canada. We succeeded in getting more than ten pounds. We had several visitors at Mr. Wood's this evening, among whom was Miss E. Fields, of London, who gave me an invitation to visit her mother at Norwood. Saw Mrs. Bundy, the oldest Methodist woman in Bristol; she seemed glad to see me, and kissed my hand, and I looked very foolish for it.

Saturday 25th.—Employed most of the day in writing a letter to Brother S. Martin, and pieces in Albums, which the good ladies of Bristol have been pouring upon me since my recovery. On account of the rain I did not go out on a begging excursion. Went a little while to the Commercial room to see American papers.

Sunday 26th.—At half-past ten in the morning I went, in company with Miss M. Wood and Mr. Dowling, to hear the Rev. James Wood, the oldest Methodist preacher in this country, preach at Portland Chapel. His text was from Numbers xxi. 4. After making some remarks on the journeyings and sufferings of the Israelites, he divided his subject in the following order:— * * * The minister of God concluded by imploring the blessing of God to rest upon young converts, to whom the discourse was principally addressed. Mr. Wood spoke with a clear voice and in an affectionate manner. He told me he was almost four score years old. He was a travelling preacher in the days of Mr. John Wesley. At 3 o'clock I went to hear Dr. Bridges preach in St. Nicholas Church. I never before heard a church clergyman preach so much like a Methodist as Dr. Bridges.

Tuesday 28th.—Mr. Jones took me to see the first Methodist chapel that Mr. Wesley built in England, which is in Broadmead Street. The lower part of the house is the chapel, and the upper rooms are for the family to live in. The chapel is commodious, and had originally free seats. But since the death of the founder of Methodism the Society have built another chapel near to the first, and as they had no use for the old one they sold it to the Calvinistic Welch Society, which I was very sorry to learn. I think the Methodists ought to have kept the old chapel for the sake of Mr. John Wesley, and its being the first Methodist chapel in this country. In this chapel *class meetings* were first established, which have since proved a blessing to thousands in Europe and America. At about 10 o'clock in the afternoon, Mrs. Wood, Miss Martha Wood, Miss Moore, and myself, went to Kingswood school for the purpose of being at the celebration of the birthday of the Rev. John Wesley. On our arrival at the institution we found a number of preachers and friends assembled. At 2, P.M.,

we sung a verse and then sat down to dinner. After dinner another verse was sung. The preachers and the company requested that I would speak a few words to the scholars, to which I consented, and at their request I dressed myself in my Indian costume. The scholars and all the party gathered at the school room, and, after singing and prayer I gave the children a short address. The children paid good attention, and were pleased to hear of the conversion of the Indians and about the Indian schools in Upper Canada, and also of my own conversion. After this the boys went out into the yard and formed themselves in a row, and I went round and shook hands with them all, to the number of about 80, all preachers' sons. After I got through with my address the Rev. Thomas Roberts stepped forward with a bough of the sycamore tree in his hand; he held out his hand to me, and took hold of my hand, and then addressed me in the following manner: "My brother, we rejoice to see you as a christian Indian brother; and I thank God that you have been brought to know the Saviour of the world. We are glad to see you among us this day." He then proceeded to give me a short account of the labours of Mr. Wesley at this place, and holding out the branch he held in his hand to me, he said that it was under the very same tree from which the bough had been plucked, and which he gave me as a token of our union in the spirit, and worship of the Great Spirit through Christ. Brother Roberts also referred to the general progress of Methodism in this country, in America, and at the various Missionary stations. Brother R. spoke with tears in his eyes, and the Lord also softened my stony heart. I replied in a few words, and thanked him for the information he gave me, and for his good feelings towards me. I told the people present that I should be happy in taking home with me the branch that had just been put into my hands, and tell my people all that I had seen and heard at this meeting, which I

knew would be very interesting to them. At 6, p. m., the Rev. Mr. Entwisle gave an interesting discourse on this occasion from Matt. xiii. 31, 32. The preaching was held under the shade, near to the tree where the Rev. J. Wesley first preached. Many of the colliers came to hear the sermon. The preacher compared Methodism to a tree planted, whose root takes a deep hold, and whose branches spread and extend everywhere. At the close of the meeting I offered up a few words of prayer, and then the meeting was dismissed. I was very much interested with this day's interview with the Kingswood school, and with the many interesting things connected with this place. My thoughts were full of Father Wesley, and long shall I remember this visit to Kingswood. I had the honour to sit in Mr. Wesley's arm chair, and to put on his gown, and that of his brother Charles, in which they used to preach. I also saw his library. The buildings, the gardens, and the play ground for the boys, are all in a good state, and well laid out for convenience. The terrace in which Mr. W. used to walk is very beautiful. Mr. Smith, the Governor of the school, is a fine man. There are upwards of 100 scholars, all sons of the Preachers. Many of whom I was informed are truly pious and bid fair for usefulness in the Church of Christ.

Friday, July 1st.—Engaged in writing in Albums and in scraps for the good ladies of Bristol, who give me no peace till they have a sample of my scrawl.

Monday 4th.—Rose up early in the morning in order to be ready to start by the 7 o'clock coach for London. At the Mission House I received many good wishes and congratulations from them, for my recovery from sickness. At this place I received a very pleasing letter from my brother John, dated at the River Credit, and I am heartily glad that the hard feelings that has for some time existed between us and the

government, about our Reserves, has at length been settled to the satisfaction of our Credit people.

Wednesday 6th.—Saw the Rev. R. Watson, who read Mr. J. Wood's letter on the subject of the doctors opinion about my preaching or speaking in public. The doctors peremptorily forbid my preaching or speaking in public until my health was perfectly restored.

Thursday 14th.—At 2 o'clock Brother Ryerson and myself went to appear before the committee of the New England Company, and to give them a statement of the condition of the Indians in Upper Canada, and to suggest a few plans of the Company's operations in civilizing the Indians.

Friday 15th.—In the afternoon I went with Brother Burrows to take tea with the Rev. Richard Watson, at City Road. Mr. Watson asked me some questions about the manners and customs of the North American Indians. He told me that some people thought that the Indians were descendants of Israel, which he thought quite improbable. Brother W. gave me one of his books, stiled "Watson's Conversations for the Young," and wrote the following words—"The Rev. PETER JONES, with the Author's kind regards." After tea I went with Mr. Thos. Watson to see the tomb of the Father of the Methodists, the Rev. John Wesley; and went into the city road Chapel, which Mr. Wesley built, and in which he used to officiate: while examining those things, a kind of grateful sensation went over my feelings, and my heart was glad that I had become a Methodist and a follower of John Wesley, as he followed Christ. I am much interested with many things that I see in this country, relative to this great man, whose name is sounding all over the world, even in the wilderness of Upper Canada. It is right that good and holy men should be honoured and esteemed, but never to be worshipped, as God is the only proper object of worship.

Saturday 16th.—Brother Ryerson and myself went to breakfast with Dr. Hodgkin, a Quaker.

Monday 18th.—In the morning Mr. Ryerson and myself went to meet a Committee of the British and Foreign Bible Society, which met to-day at the Depository. Having previously received a note from the Colonial Office, stating that Lord Goderich would see Mr. Ryerson and myself this day at 2, P.M., we went to the Office and were kindly received by his Lordship. His Lordship then asked me what was the object of my coming over to this country. I informed him.

Wednesday 20th.—At noon I went and took the Dorcas Society's present for the Queen, to the Colonial Secretary's Office, and to call on the Hon. Charles Grant, but being engaged I could not see him. In the afternoon I went to the Bible Society house in order to read the MS. translation of St. John to Mr. Greenfield, that he might judge as to the correctness of the translation.

Tuesday 26th.—Wrote a short statement of the Indian Mission schools, and lands of the Indians, in Upper Canada, for Lord Goderich. In the afternoon employed with Mr. Greenfield on the translation.

Wednesday 27th.—At noon I went to the Colonial Office to take the papers which I had prepared for Lord Goderich, and to get my subscription book from his Lordship. I delivered my papers, and received the subscription book from one of the under Secretaries with £5, the donation of Lord Goderich for the Indian Missions in Upper Canada.

Thursday 28th.—Brother Ryerson returned this morning from Bristol. The British Conference commenced in Bristol yesterday. The Rev. Geo. Marsden was chosen President of the Conference for this year.

Saturday 30th.—The day was spent at the translations. I finished reading them to Mr. Greenfield, so that they will now

go on printing them without my being in London, as they can send the proof sheets to me by mail to any part of the country that I may be in.

Sunday 31st.—In the morning at 11 o'clock, I went to hear the great Rev. Dr. Adam Clarke preach in the Wilderness Row Chapel. The Doctor preached a plain Gospel sermon to a crowded congregation, from Psalms cxlv. 18, 19, 20. Dr. Clarke has a happy method of adapting his discourses so as to give instruction to the poor and ignorant as well as to the high and learned. After meeting I was introduced to him at the house of his son's, where I had the honor of shaking hands with him. Mr. Thurston invited me to go to his house and dine with the Doctor, to which I complied, and spent several hours in company with him and his son, Mr. T. S. Clarke, and his daughter-in-law, and with the Rev. Benjamin Beaston, Fellow of Pembroke College, Cambridge. During the interview the Doctor related several interesting anecdotes, and upon the whole, I trust I was both edified and instructed in this pleasing interview with this great man, whose name has sounded abroad even in America, and to whom the Christian world is so much indebted for his valuable writings. He gave me a sample of his hand writing, which is in the following words:

"I met with a converted Indian Chief, named *Kahkewaquonaby*, literally (Sacred Eagle Feathers,) now called PETER JONES, at Mr. Thurston's, in London, Sabbath day, July 31st, 1831. To whom I wish the choicest blessings of the ever blessed God.

"ADAM CLARKE.

"From Dr. A. Clarke, to the Rev. Mr. Kahkewaquonaby, Indian Chief, and Missionary in Upper Canada. July 31st, 1831."

Dr. Clarke invited me to come and spend a night with him at his house, whenever I could make it convenient.

Thursday, August 4th.—By the request of the President of the Conference I went to the Conference this morning in the Indian costume. Dined at Brother Wood's. In the afternoon I went to a Missionary Meeting at Kingswood School.

Sunday 7th.—At 7 this morning heard the Rev. Robert Wood preach at the wharf, near the draw-bridge. Several persons collected and paid good attention. At 11, A.M., I heard the celebrated Rev. Jabez Bunting, A.M., preach a most interesting sermon from Rev. x. 32.

Monday 8th.—In the forenoon Brother R. and myself went to Mr. Pocock, who showed us his inventions of the new air gloves, and the mode of travelling by kites. Miss Pocock made me a present of a glove and a treatise on the method of travelling by means of the kite, worth, both together, £5. 7s. In the afternoon went to see Mrs. H. Moore, in company with Mrs. Wood and her daughter, and the Rev. R. Wood. Interesting interview. She gave me two books, and wrote in them. Gave one to Miss Wood. Had prayers and then parted.

Sunday 14th.—In the morning, I went and preached at Leeds Street Chapel, to a pretty good congregation, from Matt. ii. 21. The people paid good attention, and seemed much affected. In the evening I heard the Rev. R. Newton preach. The sermon was very impressive; and I felt to praise the blessed God, whom I have found through the preaching of the glorious Gospel of Christ. My soul was drawn out in prayer for my Native brethren.

Tuesday 16th.—In the morning we breakfasted with the preachers of the town, at the house of the Rev. Jabez Bunting. In prayer was much blessed. Got some of the preachers to write in my Album.

Wednesday 17th.—Arrived at Liverpool, met by Rev. Mr. Lord and others. A little before 2, P. M., I left my friend's

house, (Mr. Sands,) for Manchester by the railroad. I went with Mr. W. Wood,* and made his house my home.

Thursday 18th.—After breakfast we went with Mr. Lord to a Quaker meeting. Mr. Lord called one of the leading men of the meeting, and introduced us to him; who took us into the vestry. But before we went in, Mr. L. asked the Quaker friend whether I would be allowed the liberty of speaking in their meeting, if I felt so disposed. Our worthy friend answered that it was contrary to their custom to allow persons who were not of their society to speak in their meetings. After sitting some time, a woman rose up and delivered a most excellent address, on the necessity of a change of heart, and of entire sanctification by the Spirit of God, &c. After this a man and a woman rose up together, and went through the marriage ceremony, in the following order:—The man took the woman by her hand and repeated these words before the congregation: “Friends, I take friend Esther Lahey to be my wife, promising, through Divine assistance, to be a loving and a faithful husband until it shall please God, by death, to separate us.” The woman then in like manner said, “Friends, I take friend Henry Neild to be my husband, promising, through Divine assistance, to be a loving and a faithful wife, until it shall please God, by death, to separate us.” After this they sat down, and the clerk of the meeting gave notice that on such a day and place the marriage bands had been published, and that the case had been enquired into by proper persons, and that no impediment was in the way of their union in matrimony. The clerk then repeated the words that the parties had said; after which Mr. Neild and his new wife signed what they had said. All the relatives of the parties also signed the paper as witnesses. While the paper was signing, our friend went and

* How strange it is that I should be among the *Woods* so much in this country, who am from the *Woods* of Canada!

whispered to some of the leading men of the Society and informed them of my wishing to address them. After a while one of them informed the meeting that the signing would now be suspended for a short time. Another Quaker then said, that Peter Jones, a converted Indian Chief, was present, and wished to address the meeting, and, as he believed he would speak on religious subjects, there could be no impropriety in allowing him to speak, especially as the meeting was now dismissed. He said he did not know what his object was in coming to this country, and invited as many as desired to hear him, to tarry. I then rose up and spoke to them on the subject of our conversion to christianity, of our desire to be civilized, &c., and spoke of the righteous conduct of Meguon or William Penn with the Indians in America. They listened to me and appeared to be pleased. After this I was asked to witness the marriage record with the rest.

Monday 22nd.—In the evening I attended a Missionary prayer meeting in Oldham Street Chapel. I shook hands with about a thousand persons, whose hearts gave thanks to God for my conversion, &c.

Friday 26th.—When we arrived at Liverpool some of the preachers met us, and accompanied me to Mr. Sands', where I was again welcomed by that family. In the afternoon the Rev. Mr. Beecham, one of the General Secretaries of the Wesleyan Methodist Missionary Society in London, drew a plan for me of my tour to the north of England, where we intend to go and hold meetings with our brothers and sisters in the Lord, in the following places: Manchester, Halifax, Huddersfield, York, Hull, Stockton, Leeds, Sheffield, &c.

Monday 29th.—Went with Mr. Sands this morning to breakfast with Mr. John Cropper, a Quaker, with a number of his friends. After breakfast I showed them my subscription book for our Indian schools, and three of the Croppers gave £10

each for the above object, and several of the company also gave liberally, and I collected this day about £50.

Friday Sept. 2nd.—Received a fine suit of clothes from some young ladies belonging to Oldham Street Circuit, and another from the ladies in Mr. Chappell's neighbourhood. I was also gratified in finding a number of the Manchester females engaged in making up and collecting a number of useful articles to send by us to our Canada Missions. A fine Missionary spirit is prevailing among them. I also had the pleasure of receiving from my friend, Mr. James Everett, an original letter of Mr. John Wesley, with his portrait. I never shall forget the generosity of my friends in Manchester.

Tuesday 6th.—Arrived at Huddersfield.

Wednesday 7th.—The Rev. John Hannah, Rev. Mr. Cubit, and another gentleman, breakfasted with us at Bro. Wm. M. Bunting's. After this Bro. Bunting and lady drove me to Rastrick, to call upon some Quakers in behalf of our Indian schools.

Thursday 8th.—Employed in the forenoon in bringing up my journal. Felt quite weak in body. This day being the Coronation day of His Majesty King William IV. a procession took place in this town, Huddersfield. King William IV. is a true friend of the people, and is in the hearts and affections of his people. My prayer is that God may bless our great Father the King, and make his reign to be prosperous! Long live the King!

Friday 9th.—In the morning Brother Hannah breakfasted with us. At 10, A. M., Mr. W. M. Bunting sent his gig to drive me to Leeds. Mrs. B. accompanied me to the above place, where we took dinner at an Inn. Before we parted Mrs. B. presented me with a gold seal, with the head of Mr. John Wesley, neatly cut into the stone of the seal.

Sunday 11th.—An appointment having been given out for me to preach at Waltham St. Chapel, Hull, I ventured

to preach to a large audience who thronged the Chapel ; many could not get into the Chapel and were obliged to retire. On entering the coach to convey me to my lodgings, a Yorkshire wag came and stared me in the face and said, " Poh ! he's been a Hinglishman hall the days of his life."

Wednesday 14th.—In the morning at York, several Ministers and gentlemen breakfasted with us. In the afternoon we went to the music concert, where about 2000 of the Sunday school children belonging to the Church, Methodists, and Independents, assembled in commemoration of the Jubilee of the first establishment of these Schools by Robert Raikes, Esq.

Thursday 15th.—A dissenting minister, the Rev. Mr. Parsons, dined with us at Brother Agar's. This servant of the Lord appears to be a good and faithful minister of the Lord Jesus Christ. In the evening at 7 o'clock, I preached to a very large congregation at New Street Chapel, from Eph. ii. 12, 14. Men, women, and children came forward one after the other and brought their gifts, in shillings, sixpences, and half-pennies. I found my pouch of Mink skin very serviceable as a purse. We found it to contain more than £9. 1s. Never did the poor Mink contain such a treasure before !

Friday 16th.—We arrived at Stockton about 2, p. m., and was welcomed at the house of Thos. Walker, Esq., where I took up my lodgings during my stay in this town. I was also met by some of the preachers of the place. I was much struck with the piety of my host and hostess ; for after entering into their house, they knelt down and we had a word of prayer, that the Divine blessing might rest upon us in our interview with each other.

Tuesday, 20th.—Employed in the morning in writing a short sketch of my experience, for Sister Thomas Walker. At half-past one in the afternoon, the meeting of the Methodist Missionary Society was held in the Chapel, which

was crowded to overflowing. The public collections during this Anniversary meeting amounted to more than £100, besides the avails of Missionary boxes, &c., and in addition to the above sum, they gave in behalf of my object for the Indian Missions in Canada, the sum of £27 19s. 6d. The fact is the Stockton friends have true religion.

Wednesday 21st.—In the morning made preparations for going to Leeds. At 10 o'clock I took my leave of the Stockton friends, whom I shall ever remember with pleasure for their love to me; for so great was their good will towards me that some of the ladies stooped so low as to kiss my unworthy hands, in token of their gratitude for what the Lord had done for me, a poor Indian sinner in the woods. In the afternoon took the coach for Leeds.

Sunday 25th.—At half-past two in the afternoon, I preached to a crowded congregation in Brunswick chapel—hundreds were not able to get in.

Monday 26th.—About noon the Anniversary Missionary Society was held in Albion street Chapel. I was much pleased in seeing the Missionary feeling among this people, for they seemed to enter into the feeling of it with their whole hearts.

Tuesday 27th.—In the morning took breakfast at Brother Dove's, with a large party of the brethren. In the afternoon took dinner at Mr. Scarth's, where a great number of the preachers, and the celebrated Mr. William Dawson were present.

Wednesday 28th.—In the morning several of the friends called upon me at Mr. Hargreave's. About noon I took my leave of my friends of Leeds, and rode out to Woodhouse Grove in company with the Rev. George Morley, late President of the Wesleyan Conference, and now the Governor of Woodhouse Grove School. This school is supported by the Methodist connexion, for the education of the sons of travelling preachers; and is under the same plan and government as that

of Kingswood School, near Bristol. These Schools contain about one hundred scholars each. After dinner the boys were collected together in their dining-room, where they sung a few verses of a hymn, and the national air of "God save the King." At the request of Mr. Morley, I gave the children a short address, and told them about the Indian schools in Upper Canada, &c., which seemed to please them very much.

Thursday 29th.—In the morning visited the School and saw the boys at their lessons. Bade them farewell. The boys were so pleased with my visit to them, that they met together and raised among themselves a sovereign, for the benefit of the Indian schools in Canada, and enclosed it in a very interesting letter, signed by upwards of sixty of the scholars.

Wednesday, October 5th.—In the evening I addressed a crowded audience in Norfolk street Chapel, Sheffield, and gave them an account of the superstitions of the American Indians; and also what the Gospel has done for all of them who have embraced its divine truths. The people came forward and brought their shillings, sixpences, and half-pennies. It was also announced that any Sheffield wares, such as joiner's tools, knives, forks, scissors, &c., would be very acceptable. When they heard this, some of the men took out their jackknives, and ladies their scissors and thimbles, for the Indians in Canada.

Thursday 6th.—There was much talk in town about the Temperance Society, which is to be organized this evening; and a meeting was held for this purpose in the Music Hall. Mr. Montgomery, the Poet, introduced me to the meeting, and I spoke a few words to them on this subject, and told about the keg of fire-waters.

Saturday 8th.—Arrived in London this morning.

Friday 14th.—At 11 went to the Bible Depository, to see Mr. Greenfield on the subject of the Chippeway translations. Spent a few hours with him, and corrected three or four proof-

sheets. Mr. Greenfield signified his wish that I should remain in England during the winter, and translate some other portions of the Scriptures.

Monday 17th.—In the morning, at Lynn, wrote a letter to one Mr. Howse, of Cirencester, who has for some time been engaged in forming a grammar of the Krusteneaux or Cree language, which he acquired after 20 years residence among those Indians. Also wrote a letter to Miss Eliza Hargreave, of Leeds. Took a walk around the town, with the Rev. G. Holroyd and family, Rev. John Beecham, and Miss Maria Reed, of Wisbech. In the evening the Anniversary of the Wesleyan Missionary Society was held in the Methodist Chapel. After singing and prayer the Chair was taken by the Rev. Mr. Broadbent.

Friday 21.—Went to see Mr. Greenfield, and gave him the last proof sheet of the translation of the Gospel of St. John in Chippeway, so that this Gospel will now be completed. Mr. G. advised me to proceed in translating the Acts of the Apostles, and to have it printed immediately. I promised to do what I could if I should winter in this country. I was almost inclined to accompany Brother Ryerson to France, where he is about to visit; but, after considering my mission to this country I thought it best to remain in London and call upon the friends for donations towards our Indian Missions in Upper Canada. This I believed would serve the cause best, and therefore I gave up the idea of going to the Continent.

Sunday 23rd.—In the morning went with Mr. Chubb to a Roman Catholic Chapel, and saw the superstitions of the people, in going through their several manœuvres, all to make a show, and attract the poor deluded multitude, who are fools enough to bow to the priests.

Sunday 30th.—Breakfasted at Mr. E. Jones' this morning. From there I went to City Road Chapel, and met in Mr. T. Jones' class, where a number of young men meet every Sunday

morning. At half-past 10 I heard the Rev. R. Watson preach in City Road Chapel from 1 Cor. xiii, 1: in the course of his sermon he dwelt a good deal upon the gift of *tongues*, and adverted to the delusion of the Rev. Edward Irving.

Tuesday, November 1st.—Breakfasted with the Committee of the Religious Tract Society at their Committee Room in 56 Paternoster Row. Before proceeding with their breakfast and business they had a short prayer meeting for the blessing of God to rest upon their labours. Dined to-day with a number of friends at Mr. Chubb's in a friendly way; amongst whom was the Revs. R. Watson, James, and Beecham.

Friday 4th.—Wrote a letter to the Committees of the Sunday School Union and Sunday School Society through one Mr. Jackson, for a grant of their books for our Indian Sunday Schools in Upper Canada.

Friday 11th.—After breakfast I went to see Bro. Ryerson at his lodgings, where I met with the *Christian Guardian*, containing the *painful intelligence* of the death of Mrs. Hetty Case, wife of the Rev. W. Case, the apostle of the Canadian Indians. Sister Case was a warm friend to the poor Indians, and did much good amongst the Grape Island people, who will very severely feel the loss of her pious instructions and godly deportment. I am very sorry that the church has met with this bereavement, and I feel to sympathize with Brother Case, who will no doubt be much affected by this affliction. I pray that the Lord may comfort him and give him grace sufficient to bear the hand of the Lord. In the afternoon dined at Mr. Perkins' in the circus, in company with the Rev. R. Watson, Rev. Mr. Dixon, Rev. Mr. Oakes, and other gentlemen. Mr. Watson always makes the company interesting by his learned conversation. In the evening spent an hour or two with Mr. Trail, the writing master, in trying to improve my hand.

Wednesday 16th.—During a Missionary Meeting I got

very cold all over, inside and outside. I spoke a few words to them. After all of what I see and hear, give me the people called Methodists !

Friday 18th.—Employed in the forenoon in writing to friends on the subject of the Mission cause.

Tuesday 22nd.—Went and breakfasted with the Rev. Richard Reece, in company with Mr. Osborn. After breakfast, Mr. Thompson, Mr. Evans, and Mr. Osborn, and myself, visited the Chatham Dock Yards.

Wednesday 23rd.—After breakfast, Mr. Field, of Lambeth, called for me at Mr. Cressall's, and drove me in his gig to his house ; from whence I went, in company with three of the Miss Fields, to see the Museum belonging to the London Missionary Society, which consists of specimens in natural history, various idols of the heathen nations, dresses, manufactures, domestic utensils, implements of war, &c., &c. I was much pleased to see the trophies of the Gospel in demolishing idolatry and superstition. Blessed be God for the glorious triumphs of the Gospel of Christ ! In the afternoon I went with Mr. and Mrs. James and their daughter Jane, to dine with Mr. Buttress, a gentleman of fortune. There was a pretty large party present, among whom was Dr. Burder and Mr. Galland, M. A. There has been a good deal of excitement in the city for a few days about the Burking system that has been going on in London for some time past. None of the American Indians, I am sure, would be guilty of such atrocious barbarity.

Friday 25th.—Went and sat for my likeness to Miss Jones, of Coleman Street.

Saturday 26th.—Called on the Rev. R. Watson, who promised to give me some of his works and other valuable books.

Friday, Decemler 2nd.—Went to the Mission House in Hatton Garden to see the Secretaries about attending the Missionary

Meeting at Lambeth on Monday next. Called at the Bible Society House and had an interview with some of the Secretaries, (Rev. A. Brandram and Mr. Tarn,) who desired me, if possible, to go on in translating the Epistles of Peter and John, which they would print immediately. Went to the Jews' Synagogue, and I was surprised to see in what a careless manner they conducted their worship. It was more like a fair than worship.

Tuesday 6th.—In the morning breakfasted with the Rev. Joseph Entwisle. At about 2 o'clock His Majesty came down in state to the House of Lords. As the procession passed by through Parliament Street I had a fine view of the old King, who appeared to be in good health and good spirits. He bowed to the numerous assembly that lined the streets on the way to the Westminster Hall. On his return from the House of Lords I had another fine sight of the King, and I was not more than three or four paces from him. The King's carriage was most splendid, and appeared to be like a mass of gold, and was drawn by eight horses. The other carriages belonging to the royal family, were also very elegant, and the King's Life Guards appeared to great advantage, being mounted on beautiful horses.

Monday 12th.—In the forenoon I accompanied Brothers Beecham, Nye, and Ford, to see Windsor Castle. We first went to the Royal Chapel, where the King and the royal family worship. Some of the sculpture in this Cathedral was very elegant. We then went through all the State apartments, and were struck with the magnificence of the rooms, which are painted with the portraits of the old kings and other illustrious personages. The dinner hall and the ball room were most exquisitely beautiful, and gilded with gold leaf. The King's palace is a most costly and expensive edifice.

Tuesday 13th.—On returning to my lodgings I found a resolution of the sub-Committee of the British and Foreign Bible Society to this effect, that I should proceed in translating the Gospel of St. Luke, Acts of the Apostles, Romans, Ephesians, Philipians, St. James, St. Peter, and St. John; and that I should be paid in proportion to what has before been allowed by the Committee for translations of the New Testament.

Thursday 15th.—After breakfast I returned to town, and in the evening attended a Missionary Meeting in City Road Chapel. T. Farmer, Esq., was in the chair, and the speakers were the Revs. T. Galland, J. Beecham, Dixon, S. Kay, Dr. Bennett, J. James, and L. Haslope, Esq. I spoke to them for about four or five minutes. The meeting was large and the people very attentive.

Sunday 25th.—I rose up in the morning with some degree of joy at seeing another Christmas day, and I felt to thank the Lord for his long-suffering towards me during the past year. At 11 in the morning I preached at Spitalfields Chapel, from Matt. i. 21. Spent the remaining part of the day with some profit to my soul in prayer and meditation. I was strongly impressed with the necessity of sanctification.

Monday 26th.—Began this morning translating the Gospel of St. Luke into the Chippeway tongue; first of all, I implored the blessing and assistance of God to rest upon this important work.

Tuesday 27th.—Employed in translating the Scriptures. In the evening attended a Methodist Sunday School Meeting in Union Street. For the first time I was called to take the chair and preside over an English meeting. I was put into a moveable tottering pulpit, which was called the chair!

Friday 30th.—Returned to my lodgings from a dinner party. I always feel condemned when I go to some dinner parties, for

spending my time to no purpose, except to indulge in the luxuries of this life. Received a note from one of the trustees to preach for the Rev. Rowland Hill on Sunday evening in Surrey Chapel.

Saturday 31st.—Employed the day in writing rules for myself in order to spend my time in a more systematic way. In the evening attended the watch night in City Road Chapel.

RULES

For the more effectually to redeem the time as it flies, with a view to glorify God, do good, and save my own soul. See Matt. xvi. 24; John vi. 47; 1 John v. 12; Rom. xii. 11; Gal. vi. 16:

1st.—Arise at 6 in the morning.

2nd.—After dressing, read the Scriptures, and pray for the blessing of God to rest upon me and my labours during the day.

3rd.—At 9 pray for humility and an increase of faith.

4th.—At noon pray for perfect love, and for grace to resist every appearance of evil.

5th.—At 4, P. M., give praise to God for all his mercy and goodness to me and all mankind; and also to pray for the general spread of the Gospel.

6th.—At 10 to retire to rest, read the word of God—meditate on the labours and occurrences of the day past, and then to commend myself to the care and protection of the Lord for the night.

7th.—All the above rules to be begun and ended in the name of the Lord Jesus Christ, who alone can enable me to perform them.

These rules I shall endeavour by the help of God to observe and keep to the best of my ability for one month, after which to renew them again according to my wants and circumstances.

As witness my hand this first day of January in the year 1832.

6 Spital Square, London.

PETER JONES.

CHAPTER XI.

AFTER breakfast I went to Surrey Chapel and heard the Rev. Rowland Hill preach from these words, "So teach us to number our days, that we may apply our hearts unto wisdom:" Psalm 90. The congregation was large and very attentive. After the sermon, I was introduced to the Rev. R. Hill, who requested that I would dine with him; with which I complied, and spent two or three hours with him to my great satisfaction. I was much pleased to see in this aged and devoted servant of God, the testimony of a good conscience, and his spirit seemingly just hovering on the verge of immortality and eternal life. His conversation was of a truth in heaven. Many of his remarks were very serious. On speaking of the shortness of this life, he said, "I am now in my eighty-eighth year: few and evil have been my days. When I laid the first foundation of this (Surrey) chapel, about fifty years ago, it seems only like yesterday. My greatest object now, is to end well, and to enter into immortality." His mind appeared to be much concerned for the poor deluded Papists in Ireland. He also deplored the wickedness of the English, who profess christianity in theory, but deny the Lord in their works. Speaking on the subject of singing in public worship, he remarked, "I like the plan of the whole congregation joining in singing with the organ; but I do not like the method used in some chapels of having a few paltry trumpeters stuck up in the gallery." He advised me to speak in my own way this evening in his chapel, and said, "You see

how I speak to them—we don't care about fine preaching—what we want is plain speaking, such as will reach the heart." After dinner I walked up to Mr. Field's, in Lambeth, to tea. At 6 o'clock in the evening service began in Surrey Chapel. The Church Prayers are regularly read in this chapel. Before I went up into the pulpit, some consultation took place whether I should put on the robes or gown or not, to preach in. I rather declined, and told them that if it could be dispensed with, I should rather preach in my usual dress. The matter was then referred to Mr. Hill, who replied and said, "Never mind about the robes, let him preach in his own way." I endeavoured to preach to them from Mark xvi. 15. The congregation was very large, and upon the whole very attentive. The organ in this chapel makes a tremendous noise, and fairly jarred the pulpit. At the conclusion of this meeting, the Rev. gentleman of this place, thanked me for my discourse. It is said that I am the first Methodist preacher that ever mounted the Rev. gentleman's pulpit.—*Sunday, January 1st. 1832.*

Monday 2nd.—At 11 o'clock I went and preached in a school in Thomas street, Kennington Commons, to a crowded audience, from Daniel xii. 3. The people paid good attention, and I felt that the word had taken effect upon some poor sinners. A collection was made for the Sunday School belonging to this place, to the amount of £6 10s. After the services were all concluded, the Rev. Mr. Storey asked me some questions about the Indian schools in Upper Canada; by what means they were supported, &c. Mr. S. then proposed to the congregation that he would stand with the plate at the door, and receive what they might give for the Indian schools, and which they must consider as a New Year's gift. To my astonishment Brother Storey collected the sum of £8, so that the leavings amounted to more than the first gatherings.

Wednesday 4th.—Employed in translating. In the evening

I went to the Religious Tract Society, and called at Mr. Bagster's, in Paternoster Row, to tea. This gentleman made me a present of one of his Comprehensive Bibles, which, I believe, was principally arranged in its marginal references by my friend the late Mr. W. Greenfield, and on this account I shall more highly value the gift. Mr. Davies, of the Religious Tract Society, also presented me with a fine edition of the well-known Pilgrim's Progress.

Sunday 8th.—In the afternoon I went to a Covenant meeting in Poplar chapel, and heard for the first time the covenant service performed. The Rev. W. Atherton officiated.

Thursday 12th.—I received information of an article inserted in the *York Courier*, by Mr. G.—, stating that I was practising impositions on the English Methodists, by pretending that I was an Indian Chief, when I was not an Indian Chief, nor even an Indian at all; and then cast a most severe reflection upon my father's family. All this was done evidently to injure the Methodist Society in Canada. I found a reply in the *Guardian*, which refuted the *Courier*.

Thursday 19th.—Spent part of the day in translating, and in the evening went to tea at Mr. Jones, in company with Mr. Drew and the Misses Morleys. Mr. Drew entertained us with a very interesting account of the first setting out of Dr. ADAM CLARKE to acquire the languages. Mr. D. being in company with the Doctor one day, asked him what first induced him to acquire the dead languages. The Doctor then proceeded to relate, that he was a native of Ireland; that his father lived on a small farm, and kept a school. His father had two sons, of whom he was one. Being poor the father could not afford to have both of his sons at school at the same time, so they used to take it in turns. While his brother was at school, he would be employed on the farm, and when he went to school his brother would be at the farm. The Methodist preachers used

to lodge at their house; and one day one of the preachers said to me, "Would you like to go to Kingswood School?" I replied, "Yes." So the preacher wrote to Mr. Wesley on the subject, and afterwards he, Adam Clarke, received a letter from Mr. Wesley, stating that he might go to Kingswood School, and that his letter would be his introduction to the Governor of the School. Having considered the matter about leaving his parents, he went to his mother and told her that he was going to leave her. His mother asked him where he was going; he told her to Kingswood School. His mother thought he was only joking, and asked him how he would get there. He then shewed her Mr. Wesley's letter, which seemed to surprise his mother, and she said to him, "You have always been a dutiful son; but remember if you go you will positively break the 5th commandment, and the curse of God will follow you wherever you go." After hearing the reasonings of his mother, he did not know what to do, whether to go or to remain at home; he prayed to the Lord about it, and then he would feel that it was his duty to go, but when he would look at his mother's remonstrance, he would think that he ought to remain at home. But Kingswood School was all the time in his mind, and he could not rest till he gathered up his little budget of clothes, and having found a vessel sailing to Holyhead, he engaged with the Captain for his passage. Before he left his father's, he was in great trouble about how to pay for his passage and expenses to Bristol; he had only enough money to take him across to Holyhead. He however made known his wants to some of his friends, who contributed their mite towards his expenses.

So he went on board of the vessel, and on the passage he talked to some of the passengers about Jesus, which led one of the gentlemen to enter into a long discussion on the subject of the Roman Catholic religion, which the gentleman endeavoured to

defend. The Doctor said that he now began to feel as if his mother's words were about to be fulfilled, and the curse of God was going to overtake him before he got across the waters. He felt as if the gentleman would overcome him with his arguments, and that he should not be able to defend the doctrines of the Protestant religion; he, however, prayed and looked to the Lord for help, and he did as well as he could in defending the doctrines of Protestants; and saw a good deal of excitement was felt by all the company. After arguing with the gentleman for about two hours, he reached out his hand and shook me by the hand, and said that he was no more a Catholic than I was, he only had argued with me to know what stuff I was made of. Mr. C. was then so rejoiced when the man shook hands with him that he invited the people to join with him in prayer, and they knelt down and he prayed, and there was a solemn time. So he thought his mother's judgment had not yet overtaken him.

Before they landed the Captain asked him if he had friends at Holyhead, and where he was going; he told him that he knew no one at Holyhead, and would be glad to take the first coach for Bristol. The Captain told him the coach had left, and he would have to wait till the next day. The Captain invited him to his house, and told him to sit in one of the rooms, while he went to see his wife in the next room. By and by, as the Captain and his lady were coming into the room where he was sitting, the Doctor overheard the Captain say to his wife that he had brought a young lad from Ireland, who said one of the most beautiful prayers he ever heard, and thought she would be glad to hear him repeat it. He also told her that the lad seemed to be very poor. They gave him something to eat, and he was about going out to seek for lodgings when the Captain and his lady requested him to sleep there, and it should cost him nothing. Towards bed-time the Captain asked

him if he would have the kindness to say the beautiful prayer which he said on board the vessel, for his wife; so he prayed and the lady seemed much affected. When Mr. C. went to enquire about the fare to Bristol, he found that he had not money enough by eight shillings to pay for his fare. Here he began again to think of what his mother said to him. The Captain and lady invited him to stay at their house, and in the evening some other ladies came in, and the Captain again asked him to say the prayer he said the night before, which he did. He stopped at the entreaties of those who had heard him say his beautiful prayer all the next day, and in the evening a much greater number assembled at the Captain's house, who came to hear him say his prayer. He gave them a word of exhortation and prayed with them, and many appeared to be much affected. All this time he did not know what to do about getting on his journey to Bristol. But at this time one of the ladies that had heard him say his prayer came to him and put something into his hand, which he found was some money, to the exact amount of what he was deficient. He now thought again that his mother's words were not yet fulfilled. Before he left the Captain he offered to pay for his lodgings, but they told him they were now indebted for the beautiful prayer he had said for them, and therefore would take nothing from him.

He left Holyhead for Bristol, and it rained all the way, and he got completely wet. When he arrived at Bristol he found that Kingswood School was three or four miles from Bristol, and to get his luggage there was his next difficulty. He left his clothes, however, at the Inn, and set off on foot for Kingswood, hungry and fatigued. He arrived at last at the School and knocked at the door, and asked if the Governor of the School was at home? The servant replied in the affirmative, and told him to wait there; so he stood shivering in the cold for some time, and at last the Governor came out to him

and asked him what he wanted. He, Mr. C., told him that he was from Ireland, and was recommended by Mr. Wesley to come to Kingswood School. Here he showed him Mr. W.'s letter. The Governor then replied that they had more boys now than they knew what to do with. Mr. C. again began to think that his mother's denunciations had at last overtaken him. The Governor ordered him down into the kitchen to live with the servants who ridiculed him and called him the *Irish boy*.

One day while he was walking out in the garden he observed it to be in a shocking state, overgrown with weeds and briars. He asked the Governor if he might be allowed to put the garden into a better order, wishing to be employed about something, as he was not taken into the School. The Governor gave him permission, and he went to work with his spade and turned over the ground. While he was thus engaged in digging, he thought he saw something shining; he took it up and washed it in his mouth, and wiped it with his hand, and found it to be a half guinea. When the Governor came out he told him that he found a piece of gold, and asked him if he had lost such a piece. The Governor said he did not know that he had. Mr. C. told him he was sure he had not lost such a piece, and that the money was not his. The Governor then said that he might have lost it, so he took the money. After a while the Governor came to him and said that he did not feel right about taking the money from him, as he did not know that he had lost it; and as Mr. C. had found it, he begged he would take it. He did so. Afterwards he called all the boys to him as they were out at play, and asked them if any of them had lost a half guinea. The boys said one after the other that he had not lost any; but by and by one began hesitatingly to say that he had lost some money a good while ago. Mr. C. then said to him the money

must be yours, for it is not mine, for he had not lost any money. The boy took the piece, but the next day the same boy came to him in great haste with the half guinea in his hand, and told him that he had dreamed all night about the money, and he would not have it any longer about him, and requested him to take it, which he did; and the boy ran off as if he had got rid of a great burden. It was now reported in the School that the Irish boy was honest, and some notice began to be taken of him.

The Doctor then said to Mr. Drew, "You may now ask what all this had to do with learning the languages, but I will tell you. I took eight shillings of the half guinea, and bought a Hebrew Testament, which I began to study, and this laid the foundation of my studying the languages. The remainder of the half guinea went towards bringing my clothes from Bristol." By and by it was noised about that Mr. Wesley was coming to see the School. All was now in a bustle, cleaning and putting the things in order. He was now put with the rest of the boys, and Mr. Wesley's letter had its force and weight. Mr. W. came and examined the scholars in the various branches of their study. Mr. W. then asked Mr. — if there was not a lad from Ireland in his School, and he told him there was, and pointed him out. Mr. W. came to him and asked him how he went on. Mr. W. asked him if he ever preached. Mr. C. told him he had not, but had occasionally given exhortations. Mr. W. then put questions to him on various points of Scripture; on the fall of man, the atonement of Christ, justification, &c., which he answered as well as he could. Mr. W. then sat down with his arms folded up and eyes shut, and sat for some time with a heavenly countenance; he then came to Mr. C. and put his hands upon his head, and prayed that the blessing of God might rest upon him and make him very useful in the church of God. Mr.

W. then told him that he should appoint him to such a circuit ; and he went accordingly preaching and pursuing his studies at the same time. Thus the Lord lead him in the path of duty." How wonderful are the ways of God ! He chooses and appoints whom He will. Yea, he makes the weak things of this world to confound them that are wise and great.*

Friday 27th.—Took breakfast with Dr. Hodgkin according to promise, who gave me a letter of introduction to a number of Quaker friends on whom I might call for donations for the Indian schools.

Sunday 29th.—In the morning heard the Rev. Rowland Hill in Surrey chapel. In the evening I preached to a large congregation in Surrey chapel. I received the sum of £17. 5s. for our Indian Missions.

Saturday, February 11th.—Early in the morning, went to Parliament street and breakfasted with the Solicitor General of Ireland, and his pious lady. They were very kind and friendly.

Tuesday 14th.—At 4 o'clock in the afternoon, Mr. Thurston, Brother Ryerson and myself, took coach for Pinner, too see Dr. Clarke. We arrived there after dark and were welcomed at the house of the Doctor, who was very kind to us. Spent the evening very agreeably with him and his good wife. After supper the Doctor read and prayed, and then told me in his good humoured way that I should sleep in the Duke of Sussex' bed, where he always sleeps when he comes to see him.

Wednesday 15th.—After breakfast, the Doctor took us into his museum and library, and shewed us his curiosities, which consisted of minerals, precious stones, shells, petrefactions, metals, Indian implements of war, heathen gods, &c., &c. ; and

* The foregoing particulars agree, for the most part, with what is said in the Life of the Doctor ; but in it is stated that his parents submitted to his leaving Ireland, and he represents more favorably than it is here, his reception at Kingswood, at a period when Mr. Wesley was not satisfied entirely with the School.

his library consists of thousands of books in various languages. Some of which are now of very ancient date. His MS. books in the Eastern languages, are very beautiful and richly ornamented with gold leaf. The Doctor shewed us a MS. book that he said was more than a thousand years old. What we saw, and what the Doctor told us by way of explanation, was a great feast to our minds, and hope it will also be useful to us hereafter. In the evening I preached to a full chapel belonging to the Doctor, who began the meeting by singing and prayer, and then introduced me to the congregation. I then addressed them from Mark xvi. 15. The people were very attentive and looked upon me with wonder, as I was dressed in the Indian costume, which I was previously requested to do by Dr. Clarke. During the day the Doctor made me a present of 3 vols. of Taber on Pagan Idolatry, and a volume of his Sermons.

Thursday 16th.—At 7 o'clock in the morning we left the Doctor's house to return to London, after spending two nights and a day with this devoted servant of God, who paid every attention to us while under his roof. The Doctor and his lady live in a very plain style, just as a Methodist family ought to live. Every thing here is done in its proper order and season. The Doctor uses no tea or coffee, and never comes near tobacco. He is very industrious, although he is now more than seventy years old, yet he is active and is always employed about something. I wish that all preachers possessed the same spirit that is in Dr. Clarke. How much more useful would they be to the Church of God; I am unable to estimate all the goodness and greatness that is in the man.

Thursday 23rd.—Went early in the morning to breakfast with the Solicitor General of Ireland and his lady. I was much pleased with the interview with this pious family. How pleasing to see persons in high rank devoted to the Lord! I shewed the Solicitor General my testimonials, who seemed very

much pleased with them and desired to take copies of them, to which I had no objection. He promised to try to get an audience for me with the King. After breakfast, I went through Westminster Abbey, and saw everything that was to be seen in it. The statues, monuments, tombs, vaults, &c., of the kings, queens, and great men, were numerous. I also saw the place where the Kings of England are crowned, and the royal chairs that they sit on when they are thus crowned. I took the liberty to squat myself down upon them as we passed by, so that I can now say that I, a poor Indian from the woods of Canada, sat in the king's and queen's great crowning chairs.

Friday 24th.—I went to Islington and called upon some friends, among whom was Mrs. Mortimer, who was very intimately acquainted with the Rev. J. Wesley, and corresponded with him on religious things. It was quite a treat to me to have an interview with this old servant of the Lord. She talked a good deal of Mr. W., and said that she witnessed his triumphant death, and stood by his bed side when he gave up his spirit to God. We had a word of prayer before we parted. Went in the evening to see a friend at his lodgings, and I found him at Mr. Irving's meeting. He came out to me and afterwards prevailed on me to go into the meeting, which was in the vestry, for the purpose of strengthening the hands of the young men designed to be preachers. As soon as I entered the room, the Rev. E. Irving arose from his seat, and came up to me and took me by the hand, and in the name of the Lord welcomed me among them. While he was blessing me, a Mr. Baxter of Doncaster began to speak in the spirit, and said that one of the lost tribes of Israel had come among them; and that the Lord had chosen me to go in the spirit of Elijah, and to gather my countrymen, and to bring them back to the land of their Fathers, even to Jerusalem. All this time I felt rather queer.

Saturday 25th.—I went on to Highbury Place, to the house of Thos. Wilson, Esq., where I was welcomed, and slept for the night.

Sunday 26th.—Went to tea at an old blind lady's, a very pious woman, who gave me £10 for our Indian Missions.

Monday 27th.—At 8½ P. M., I took coach for Oxford, the store house for learning in this kingdom.

Tuesday, 28th.—After breakfast Mr. Howse, the Cree white Indian, called upon me, and I went with him to see the Colleges and the curiosities in the place. The buildings, chapels, halls, libraries, museum, &c., were all in the most splendid style, and in the most extravagant manner. I was much pleased with what I saw, especially in seeing Lincoln College, where the Rev. J. Wesley began his ministerial labours. In the afternoon spent a few hours with Mr. Howse in giving him specimens of the Chippeway language for his Cree Grammar. Here I met with an old gentleman by the name of Penn, who told me that William Penn was his grandfather.

March 1st.—At Bristol went with Mr. Alder to see the ships of the generous J. Irving, Esq.

Saturday 10th.—After breakfast Mr. Budgett, of Kingswood Hill, sent his gig to take me to his house.

Friday 16th.—In the afternoon went to Hackney and dined at a friend's house, in company with Dr. Burder, a very fine gentlemanly and pious christian man.

Monday 19th.—Went to the British and Foreign Bible Society's House, and made an application for Testaments and Bibles to the Committee then sitting. They readily made a grant of 200 Testaments and 50 Bibles. They expressed the most friendly feeling towards me, and to the work among the Indians in Upper Canada.

Tuesday 20th.—In the morning I left Lambeth and went to the Sunday School Union, where I met Mr. Jackson, who assisted me in making the selection of Sunday School Books,

to the amount of £10, which was some time ago granted by the Society, for our Indian Sunday Schools in Upper Canada. The Sunday School Society also made a grant of £10 for the above purpose. Went about noon to Mr. Jones, of Coleman street, where I was informed that a gentleman of great influence among the Dissenters had proposed the plan of my preaching in the Dissenting Chapels, in London, on the week day evenings, and that a collection in each chapel should be made in behalf of my object. Consulted with the Rev. John Clayton and Rev. A. Tidman on the subject.

Thursday 22nd.—In the evening at a Missionary Meeting in the Rev. Mr. Arundel's chapel, in Union street, Southwark. John Wilkes, Esq., M. P., was in the Chair, and the meeting was addressed by a number of ministers and gentlemen, among whom were Revs. E. Carey, Campbell, Clayton, and myself.

Saturday 31st.—Employed in the morning at writing. Called again at Lord Goderich's Office. In the evening rode to Kennington Common, and slept at Mr. T. Farmer's, who was very kind to me.

Sunday, April 1st.—Walked with Mr. Farmer to hear the Rev. Jabez Bunting preach at Chelsea. He gave a good discourse from John xvii. 15.

Wednesday 4th.—At 1 called at the Colonial Secretary's Office to enquire whether the articles sent by the Indian women, had been presented to Her Majesty the Queen. I was informed that they had been presented some time last summer. I informed the gentleman whom I saw at the Office, that I was going to-morrow to see the King and Queen at Windsor.

Thursday 5th.—I took an early breakfast and set off at 8 o'clock in the morning by a Windsor coach, and arrived there about noon. On getting out of the coach, I saw a gentleman with an Indian and a boy going straight to the Royal Palace. I at once thought that this party were going to be introduced

to the King and Queen at the same time I was. I went to the Inn and put on my Indian dress as soon as I could, but to my great disappointment I found I had forgotten my medal, so I had to go without it. On arriving at the Palace, I enquired for Mr. Hudson, the person whom I was recommended to enquire for. He came out and I shewed him the note from Mrs. Vansittart; he replied and said it was all right, and then informed me that a Chief and his son were here, and asked me if I knew them? I said I did not. He then said that they were now going round to see the different apartments, and asked me if I would like to go with them? to which I was glad to consent. I met with the Indian Chief and his party in the room where the King's gold plate is deposited. I shook hands with him, and we tried to talk to each other in our own language, but we could not understand one another, so we were obliged to speak to each other in the English, which he spoke very well. This Chief and his son were from Nova Scotia, and were of the Micmack Tribe, and belonged to the Roman Catholic religion. Went through the castle and saw all the state rooms, which I had seen before, and we were highly pleased with what we saw. I was struck with the manner in which the kitchen was fitted up. A long table is heated with steam, which keeps all the provisions hot till they go on the King's table. We then went to the King's hot houses and gardens, and the fountain, which were all in the best style. Two or three of the Lords in waiting, or those who surround the throne, were with us all the time, and seemed desirous to shew us that which might be interesting to us. At 2 o'clock word came to us that their Majesty's would soon be ready to receive us. We then went to the waiting room, and in a few minutes we were conducted to the drawing room, where the King and Queen received us very graciously. The gentleman who was with the Micmack Chief, was introduced first to the

King, and then introduced his friend the Micmack. I was introduced by one of the Lords. Their Majesties bowed their heads when we bowed to them. They were standing when we entered the room, and stood the whole time while we remained with them. The King asked whether we were of one party, and one of the Lords answered that we were not. He then enquired if we could talk English, and when he was informed that we could, he asked us what nation we belonged to; I told him that I belonged to the Chippeway nation, residing in Upper Canada. He then asked how many of us there were in the nation. I told him about 40 or 50,000. He asked me how old I was. I replied thirty-one. When I was baptized? I told him about nine or ten years ago. What my name was? I replied, Kahkewaquonaby, in the Indian—Peter Jones in the English. Similar questions were put to the Nova Scotia Indian. On being introduced to the King, one of the Lords in waiting informed the King that I wished to present to him a copy of the Chippeway Translation of the Gospel of St. John, which he received out of my hand and opened it, and said "Very good." Some one asked who was the translator. The Queen then replied, "It is his own." The King asked the Micmack if he was a Catholic; to which he replied "Yes." The King then pointing to me, said to him, "He is not." I told the Queen that the Indian women in Canada had sent by me a few articles of Indian work, to be presented to Her Majesty, which I had sent to Lord Goderich. She replied that she had received them, and was happy to accept them, and hoped the Indian women would do well in their undertaking. The King and those around him talked for some time about our dress. The King remarked that my dress was the real Chippeway costume. The Nova Scotia Indian's son, the King said, was a complete model of the American Indians; and that he should have known him to belong to that country,

if he had seen him any where in the street. After being with them about half an hour, the King made a signal that the interview was over, so we bowed to them, and retired with the Lords into a lower room, where we sat down to take a lunch.

We had roasted chickens, beef, potatoes, tarts, wines, &c., and ate out of silver dishes. I ate very heartily of the roasted chickens and potatoes. The gentleman at the head of the table, filled his glass full of champagne, and proposed the King's health. All rose up and drank the King's health. After eating a little while, the same gentleman said, "The Queen," upon which all rose up and drank the Queen's health. I understand one of the gentlemen to say, "The King's squaw." Before we rose up from the table, a message was sent to us that Lady —— and the family would like to see the Indian Chiefs after lunch. Another word came to inform us that the King had ordered two medals to be struck and presented to the two Chiefs as soon as possible. After dinner we went into a long beautiful hall, where we met the ladies and the children belonging to the Royal family, amongst whom was Prince George. Some of the children shook hands with us. After this we were shown the King's private apartments, which were the most beautiful I ever saw—all glittered with gold tapestry. We were also taken to see the horses belonging to the Royal family, and they were the most handsome creatures I ever saw.

I forgot to mention in its proper place, that while we were present with their Majesty's, one of the Lords in waiting, asked me in their presence if I was a Wesleyan Methodist. I replied I was, and that they (the Methodists) were the first who came and preached to us. I moreover replied to the gentleman who asked me the question, that the doctrines taught by the Methodists were the same as those of the Church of England, only differing a little in the mode of government. He said there was no difference. Mr. Hudson told me that when the Queen

received those articles sent by the Indian women, she had ordered him to send a reply to their address, but not knowing my address, he did not know where to send it, and consequently it had been omitted till the present time. He would now be most happy to forward the same to me. So I gave him my address in London, where he might send the Queen's talk and also the Medal. The Nova Scotia Chief, I was informed, came over to England to purchase farming implements, which business he and his people were going to follow. Left the Palace about 4, P. M.; called and took tea with Mr. Ford, who afterwards drove me in his gig to the Bath road, where I met with a coach and rode to London, highly gratified with my visit to our great father the King, and our great mother the Queen. The King and Queen were dressed very plain, and were very open, and seemed not at all to be proud. They both looked very healthy and in good spirits. Long may they live to be a blessing to their nation and people! May God direct them in the good and right path of righteousness! God bless the King and Queen!

Saturday 7th.—In the evening I preached in City Road Chapel from 2 Thes. iii. 1. The Chapel was very much crowded. I had but little liberty in speaking.

Monday 9th.—Dined with the Rev. John Mason. In the evening I preached to a crowded congregation in the Rev. Mr. Tidman's Chapel from these words, "What hath God wrought!" I received the sum of £20 for our Indian Missions.

Thursday 12th.—Called to bid my friend, the Rev. John James, from whom I have received every attention, farewell, as I intend to leave London this evening for Liverpool, from thence to New York. Mr. James would take nothing for the postage on letters, which he has paid for since I came to London, which probably amounted to £2 or more. My washing has also been done at the expense of the Mission House. I

feel much indebted to Mr. James and his good lady for their kindness to me ever since I came under their roof. I called on Dr. Townley and had a word of prayer with him, and so bid him good bye. Poor man ! I may never see him again this side of eternity. He has long been severely afflicted. He made me a present of a book or two. The Rev. J. James informed me that the Committee of the Wesleyan Methodist Missionary Society had, as a token of their good will to me, voted me a grant of a complete set of Mr. Wesley's Works, Fletcher's Works, and Benson's Commentary ; all neatly bound and lettered. These Works will be of great service to me in enabling me to understand the way of the Lord more perfectly, and I am truly thankful to the Committee for their esteem and affection for me. Surely these are the people of the Great Spirit, whose God shall be my God, and their people shall be my people !

Friday 13th.—We got to Liverpool at about 4, P. M., just twenty-four hours from London, about 220 miles.

Sunday 15th.—In the morning I preached to an attentive congregation in Pitt street and Brunswick Chapels. O Lord, take the heathen for thine inheritance !

Monday 16th.—In the evening heard the Rev. Dr. Raffles preach in Brunswick Chapel, in behalf of the Wesleyan Missionary Society, to a large congregation. His text was in Luke xv. 10. The Doctor is a very eloquent speaker, and is very popular as a minister of the Lord Jesus Christ.

Wednesday 18th.—In the morning breakfasted with a large party of Ministers, (Methodists and Dissenters,) at the Rev. J. Bunting's. At their request I gave them an account of my interview with the King and Queen at Windsor. In the evening went to the Missionary meeting at Pitt Street, in my native costume. Several Missionary boxes were presented and opened before the people ; one was in the shape of a chest,

another a steam carriage on the railway, and another a coach. These depositories contained perhaps nearly a hundred pounds!

Thursday 19th.—At 2, P. M., I left Liverpool by the Railroad for Manchester.

Sunday 22nd.—In the evening heard the Rev. D. McNichol preach at Oxford Street Chapel. Mr. McN. speaks nearly like our Rev. David Wright.

Monday 23rd.—Returned to Liverpool after 2, and dined with Dr. Raffles, who informed me that he had published for me to preach in his chapel this evening at 7, and would allow a collection to be made at the doors for the Canada Missions and schools.

Friday 27th.—Took an early breakfast, and, at 7 o'clock Mr. Sands drove me in his chaise down to the ship, which had just got out of the docks. A little after 8 we all got on board, and bade farewell to our friends, who accompanied us to the ship. This packet ship is called the *Napoleon*. I left the shores of England under a pleasing recollection of the very kind reception I had met with since I have been among this people; and after being among them a year, lacking two days, I have not received a single abuse or unkindness from any one, but on the contrary, much good will and sincere friendship. How grateful and humble I ought to be thus to be honoured by a christian people! I do feel thankful for the token of friendship and esteem that has been shown to me. May God bless the English Nation and make them a peculiar people! During my stay in England I have visited the following places, viz:—Liverpool, London, Bristol, Birmingham, Chester, Manchester, Halifax, Huddersfield, Leeds, Hull, York, Stockton, Bradford, Sheffield, High Wycombe, Brighton, Lewes, Rochester, Reading, Windsor, Oxford, Lynn, Bury St. Edmund, Woolwich, Greenwich, Deptford, Lambeth, Norwood, Limehouse, Millhill, Pinner, Tottenham, &c., &c. I have addressed congregations

in public 100 times, and preached 62 sermons in the different places above named. It is a matter of great satisfaction to me to know that my talk in general has been well received, and that many a heart has been made glad to know that their labour of love in the cause of Missions to the heathen has not been in vain. A fine Missionary spirit prevails in every part of this kingdom, and in this feeling they pray for the conversion of the world, and send Missionaries to all parts of the globe. May God abundantly bless their efforts in the great and laudable cause! I have succeeded in the object of my mission to this country, in collecting the following amount for the Canada Indian Missions, viz:

Grant from the Wesleyan M. Society,.....	£300	0	0
From Benevolent persons,.....	557	19	0
From Quakers,.....	174	1	6

Total, sterling,.....£1032 0 6

I have also received various articles in school rewards, clothing, books, edge-tools, &c., &c., to the amount of about four or five hundred pounds, sterling, for the benefit of the said Missions. The British and Foreign Bible Society have printed a thousand of the Gospel of John in Chippeway. In addition to all this, the prayers of thousands of faithful Christians have been enlisted in our behalf; and as the prayers of the righteous avail much, this is no small gain in the permanent establishment of the good cause among us, and in the general spread of the Gospel to all the thousands scattered in the vast wilderness of North America. Many of our Wesleyan Brethren and also the Dissenters have expressed a strong desire that I might visit them again at a future day. I feel in my heart that I should be most happy, if it should be the will of the Lord, to pay them another visit.

Sunday, May 27th.—About 6, P. M., after a disagreeable voyage, we landed at the city of York; thankful to God.

Tuesday 29th.—Our passage down the River Delaware was most delightful. The day was fine, and the accommodation in the boat very good. The scenery along the river is very delightful, but not equal to that of the North River. The lands on the Delaware are excellent. We landed at Philadelphia about 6, P. M., and were met by Mr. S. Chubb, who conducted us to their house in South Second Street. Here I met Bro. Case, and our hearts were made glad to see each other once more. We gave thanks to God for permitting us to meet again in safety. Brother Case also informed me that the Conference had granted \$1,500 a year to our Canada Indian Missions, which I was very happy to hear.

Thursday 31st.—Early in the morning we bade farewell to our friend Mr. Chubb, and took steamboat at half-past 6 in the morning for New York. Up the River Delaware we passed the residence of Joseph Bonaparte, and it is a delightful place. We arrived at New York a little after 6 in the afternoon. Slept at Brother Hall's in 41 John Street. The Rev. W. Fisk, D.D., the Rev. Mr. Spicer, and another preacher accompanied us in our journey.

Tuesday, June 19th.—Arrived at York after sunset, and were welcomed by our Canada friends.

Wednesday 20th.—Got to the Credit Village in the afternoon, and came upon them quite unexpectedly. Word soon spread through the village that I had arrived, and the Indian brethren came from all parts to welcome me among them. Some were so much affected that they shed many tears. When a number had collected at my brother's, we all knelt down and had a prayer meeting or giving of thanks. In the evening we had a meeting in the chapel, and the Rev. R. Alder preached to the Indians. Messrs. Alder and Turner seemed highly

pleased with what they saw of the work of God among these Indians, and said that the reality exceeded what they had heard concerning the change and improvement made by this people.

Thursday 21st.—In the morning we started for York, intending to get to town by 10 o'clock, that I might take the stage for Newmarket, and so accompany Brother Richardson to Lake Simcoe, where he has a Quarterly Meeting with the Indian brethren.

Saturday 23rd.—Called upon Dr. Rolph, who is now residing in this town. He appeared to be glad to see me, and gave me some directions on the subject of preventing the infection of the cholera. Dr. R. has taken a brother of ours, (Francis) in order to make him a doctor.

Tuesday 26th.—Spent the day in overhauling my papers, &c. Many of the Indian brethren calling upon and asking me questions about what I saw and heard in England. Everything I told them seemed to be interesting to them.

Friday 29th.—In the afternoon Bro. Crawford, from Grape Island, came, who is on his way to Penetanguishene to preach to the Indians in that quarter. He informed us that four more were coming on behind, engaged in the same work. There are now about a dozen Native Preachers engaged in preaching the unsearchable riches of Christ to the poor perishing heathen. Who would have thought ten years ago that so many of the poor drunken Messissaugas would now have been employed in spreading the word of life among their perishing countrymen!

Wednesday, July 4th.—Left Toronto for Lake Simcoe in the afternoon, and rode to Brother Davis' for the night. In the evening at prayer meeting in Cumer's Chapel.

Sunday 8th.—The firm adherence of the Lake Simcoe Indian brethren to the truths of the Gospel is a matter of great satisfaction to my mind, and I am enabled to bless God

on this account. The leaders manifested a strong attachment to Methodism, having no desire to be any other than Methodists.

Monday 9th.—In the forenoon we left the Narrows for Coldwater. Captain Anderson, the Indian Agent, appeared very friendly to us.

Wednesday 11th.—Brother Hurlburt still continuing very sick, we advised him to give up the idea of going to St. Mary's under present circumstances, and to remain quiet at Brother Clarkson's, till he would be able to return home, to which he consented. At noon we left Coldwater in a birch bark canoe for Penetanguishene. Captain Anderson and the christian Indian Chiefs, and many of their young, all went in a fleet to the above place. On the way there was a race of birch canoes, which was a fine sight to, see the painted Indians pulling away with all their might. The Christian Indians from St. Mary's outwent all the rest. We arrived at Penetanguishene a little before sunset. The heathen Indians had their wigwams on the north shore of the bay. We heard that there were four or five hundred of them. We pitched our tent near the council house, which is made of barks and poles. Had prayers in the evening. Here we met several of the Chippeways from Sault St. Marie who were converted to christianity last year through Brother John Sunday's labours. They appeared very glad to see Brother Sunday again.

Thursday 12th.—Shortly after breakfast all the Chiefs of all parties, with their young men, came together at the Council house to hold a Council. The contrast between the looks of the christians and the heathen was very great. When the Agent had finished his opening address, Chief Yellowhead rose up with a white string of wampum in his hand, and went and shook hands with the Chippeway and Menominee Chiefs, and then addressed them. Many Chiefs spoke. The agent told the heathen Chiefs not to hinder any of their people from becoming

christians or attending the schools, but to leave all to act and think for themselves. Before the council broke up, Brother John Sunday also addressed them and gave the heathen Indians a short account of his conversion to christianity.

Friday 13th.—This morning one of the Chippeway Chiefs who was among the number of those who danced, took early in the morning his medicine bag containing the ornaments he wore yesterday, and two balls of wood to denote the number of enemies he had killed, and said to the christian Indian to whom he gave it—"Go, Brother, and take it to the ministers, that they may see that I have done with these things. Tell them I mean now to become a christian and worship their God." In the morning the Indians from the west assembled at the King's store-house to receive their presents, to the number of about 650. Each person got about eight or ten dollars worth. Some of these Indians have come about a thousand miles! What a waste of time for eight or ten dollars in half a year! In the evening Brother Sunday and myself examined and took down the names of those to be baptized, who were converted through the labours of Brother Sunday and his companions, during his tour last year to St. Marie.

Saturday 14th.—Began after breakfast to finish the taking down the names of those to be baptized, and at 10 o'clock I gave them a discourse on the subject of baptism; many of the pagan Indians were present. Brother John Sunday also exhorted, and then proceeded to put the usual questions to them, to which they responded very heartily, and after this they knelt down on the ground and were baptized in the name of the Lord Jesus, and some were deeply affected and trembled. After this I had a conversation with the Chief who gave up his medicine bag the other day, whose name I ascertained to be Moozoomoonee. He told me that there were a great many Indians in the country from whence he came, who he thought

would soon become christians. No doubt but the Lord is now opening a door of salvation in that remote region. I gave our Brothers who are going to St. Marie, some instructions how to proceed in their work. I recommended, them, if possible, to send some of the labourers to the country of Moozoomoonce, - in order to preach the Gospel to his people. Before we separated we had a word of prayer, and after commending each other to the protection and blessing of God we parted.

Thursday 19th.—Early in the morning I left the Holland Landing for York, where I arrived before dark, and lodged with Brother S. Taylor for the night. The cholera was still raging in this town, and had taken off a number since I was here last.

Friday 20th.—Rode to the Credit by stage and found all well. Blessed be the name of God!

Monday 23rd.—Wrote a letter to the Governor on the subject of the Missions at the Narrows and Coldwater. Felt feeble in body.

Tuesday 24th.—Heard of the sudden death of some of the wicked Indians at the Humber by cholera. An awful warning to drunkards and obstinate sinners.

Thursday, August 2nd.—Left the Credit for York in company with Sister Barnes, from thence to go on to Conference, which is to be at Hallowell, on the 8th inst.

Wednesday 8th.—The Annual Conference began its Session in this village at 9 o'clock. The Rev. W. Case in the chair, and Rev. J. Richardson, secretary.

Thursday 9th.—Conference began at eight in the morning. A Report of the Board of Missions of the Canada Conference at York, recommending a Union between the British Methodists and the Methodist Church in this Province, was read, and a Committee of nine persons appointed to take it into consideration and report thereon. I voted in favour of the Union, and

advocated that cause. During the Conference Brother John Sunday was received on trial as a Missionary, in the travelling connexion. I hope he may do well, and be extensively useful among the poor Indians.

Sunday 19th.—I felt very unwell at Grape Island during the day. I was happy to find my Indian brethren at this place happy in God, and zealously engaged as much as ever in the service of our Lord and Master. But I was very sorry to learn that a number of the Kingston Indians had left the Mission and gone to their old enchanted ground at Kingston and Gananoque, where some *white savages* at Kingston, had succeeded in their hellish designs in getting them to take and indulge in their greatest enemy, the *fire-waters* !

Wednesday 22nd.—Brother Case left us this afternoon. My sickness increased, and I was taken into Brother Case's room.

Friday 24th.—Very low all the day—unable to help myself. Brother James Crawford, Jacob Shippegaw, and other brethren waited upon me, and all the Indians on the Island lifted up their hearts in prayer to the Great Spirit in my behalf, that the Lord might be pleased to spare my life.

Wednesday, Sept. 5th.—This day I received a letter from my brother John, giving an account of the death of our dearly beloved Sister Sally, who died at our father's residence, on the 20th of August, 1832. Jesus was precious to her. What more can we desire for our departing friends, than to see them filled with Jesus and his love, and to hear them shouting victory over the grave !

Thursday 27th.—Breakfasted with Mr. S. E. Taylor, whose mother and sister have come from Ireland, to reside in this country. The family very friendly. Dined at Mr. Armstrong's. In the afternoon rode up to the Credit and found all well. Blessed be God who has done all things well, and

brought us together once more! The Lord has preserved this people from the pestilence. O may we be humble and thankful.

Tuesday, October 16th.—Arrived at the Credit village by 9 o'clock in the morning from the Grand River.

Tuesday 23rd.—Went to the Secretary of the York Auxiliary Bible Society, to obtain some translations of the Gospel of St. Matthew in the Chippeway, which have been printed by the Society in this town, to the number of a thousand copies. I obtained a few copies and was sorry to see that the Committee who superintended the work had mangled it in a shocking manner, so that I fear the Indians will find it difficult to understand.

Wednesday 24th.—Called at the Government office to see the Governor, but did not see him. In the evening at the Anniversary Meeting, which was pretty well attended by a respectable congregation. The Rev. John Ryerson in the chair. After singing and prayer, the Secretary read the Report, and the following persons addressed the meeting: Rev. King Barton, Mr. W. P. Patrick, Rev. E. Ryerson, Peter Jones, Rev. W. Case, Mr. Long, and some others. The meeting was far more interesting than I had expected.

Sunday, November 18th.—Before sunrise we had a prayer meeting. At 9 our love feast began. Many of the white people flocked in from the neighbourhood, and our chapel was pretty well filled. During love feast the Lord was present to bless our souls, and we had a melting time. Many of the Indian brethren were so full of the new wine of the kingdom that they could hardly contain themselves. I enjoyed the meeting exceedingly well. At about 11 Brother Bissell preached to us at the Credit.

Monday 19th.—Soon after breakfast the Chiefs and principal men of this tribe met in Council in the Chapel. After singing and prayer we proceeded to business; 1st. On the

appointment of a person to act as a sexton for our chapel. 2nd. The raising of the store house at the mouth of the river, which they intend to do this week. 3rd. The timber taken for the bridge over the Credit. It was agreed to give it free for the benefit of the public. 4th. The sawyer's business came under discussion.

Tuesday 20th.—Employed in dividing a parcel of work bags, pincushions, needle-cases, needles, scissors, thread, bodkins, thimbles, and a few articles of clothing, for the following Missionary Stations: Credit, Grape Island, Rice Lake, Narrows, Cold-water, Saugeen. These are the articles I collected from our good English sisters for the benefit of the Indian women and schools among the Indians, while I was in England.

Wednesday 21st.—Engaged this day in distributing the articles as mentioned above to the Indian women belonging to the Credit. Called the Indian women together in the chapel, where we had placed the things on benches in rows, and in full view. After they all collected together I explained to them by whom these articles they now saw were given. Joseph Sawyer, (Nawahjekzhewaby) the head Chief of this tribe, stated to them the gratitude he himself felt in his heart in seeing them receive the liberality of their christian sisters in England, &c. Several of the elder women immediately rose up, one after the other, and expressed this feeling; one said, "I will always stretch out my hand towards that Country, to pray for them, and to shake hands with them in my heart." Bro. J. Sawyer concluded by saying, "All of you whose hearts feel thankful to your sisters over the great waters, and who wish to shake hands with them in your hearts, stretch out your hands towards heaven." All then at once raised their hands and stretched out their arms towards heaven. The articles for the school were distributed by Miss Cook, the teacher, and she informed me that the children received them eagerly, and were

much pleased with them. Each girl obtained a frock, a work-bag, a pair of scissors, thread, needles, a thimble, &c.

Friday 23rd.—Began to translate the book of Genesis into the Chippeway tongue. I endeavoured to fast, that the Lord might direct my mind to a right understanding of the Word of God.

Sunday 25th.—At 3 I preached to the Indian brethren from Prov. xxii. 6., when I endeavoured to lay down the importance of family government in order to train up their children in the path of duty and virtue, and to have them in complete subjection, and not to suffer them to cry and scream for every trifling thing. Whilst I was on this subject the children cried and bellowed as if Satan himself had got into them!

Tuesday 27th.—Assisted our people in raising a store-house (30 by 40) at the mouth of the River Credit.

Wednesday 28th.—In the morning saw to the box which contained 300 proof engravings of my likeness in miniature, painted by Miss Matilda Jones, of London. I am highly pleased with the engravings.

Thursday, December 27th.—Employed at translating. Father Whitehead visited us this day and gave us a short discourse at our evening prayer meeting. He gave an interesting account of his late visit to the Saugeen Mission, and our hearts were made glad to hear of the welfare of our brethren at that place.

Sunday 30th.—Feeling the need of enjoying holiness of heart, I could not rest without seeking some one to assist me in obtaining this great and important blessing, so I accordingly went over to Sisters Barnes and Cooke and requested them to pray for me that the Lord might bless and sanctify my soul. The sisters prayed in my behalf with enlarged expectations. I was then called to give glory to God. I had an evidence, which I held with a trembling hand, that God had cleansed my heart. My heart was now enlarged to be for God, and for him only.

CHAPTER XII.

OUR general Council began to-day. Before entering into business we sung a hymn, and Chief Sawyer prayed, after which Sawyer gave a speech, which consisted in an acknowledgement of the goodness of the Great Spirit in sparing our lives as a people from the pestilence which passed through our country.—*Tuesday, January 1st.*

Thursday 17th.—During the day, in Toronto, we called a few minutes on the Bishop of Quebec, who received us in a friendly manner, and made several enquiries concerning the Indians at the Credit, &c. Here we also met with Dr. Strachan, who entered into a cheerful conversation with us. Bishop's chaplain was very friendly indeed.

Monday 21st.—Employed at translating part of the day. Prayer meeting at Sister Cooke's. My soul happy in God, but was much grieved to hear that some of our young men had been drinking the fire-waters.

Wednesday 23rd.—I hardly know why it is I cannot go on with the translation of the Scriptures; everything seems to work against me in this undertaking; which has rather caused me to doubt whether it was my duty to confine my time to this work, and leave off visiting my Indian brethren at the different Stations. O that the Lord would lead me in a *plain path*!

Saturday 26th.—Employed in translating. At evening a few of us met to pray for holiness of heart. I felt the Lord to be very close to my face, and he breathed upon me. Blessed be God for what he has done for me!

Wednesday 30th.—Engaged at writing. Rather poorly in body. In the evening met in general Council with the Indians at the school room to take into consideration the irregularities of some of our young people, who sometimes get overtaken by intoxication, &c.

Thursday 31st.—At writing, &c. Was much cast down in spirit. Felt as though the Lord had some great work for me to do.

Tuesday 5th.—According to appointment, I went to the Government Office to meet several Indian Chiefs from St. Clair, who have come to see the Governor on some important business.

Tuesday 12th.—We returned home this day, being much wearied with our ride.

Wednesday 13th.—Began to write out some Indian anecdotes for Brother E. Ryerson. Felt rather languid.

Thursday 14th.—This day having been set apart by the Lieutenant Governor's proclamation for a general public thanksgiving and praise to Almighty God, for having removed the pestilence with which we have been visited in our country, all labour was laid aside in our village. Several of the Indians went to hear Mr. McGrath at Springfield.

Sunday 17th.—In the afternoon rode up to Streetsville, and found Brother Bissell preaching to a crowded house. When he got through I preached a short sermon to them from John xvii. 15. The people were very attentive. Lodged for the night with Mr. Switzer, an Irish gentleman who treats us very kindly. The Lord bless the family.

Monday 18th.—Returned in the morning to the village, and was employed in writing a short account of the first introduction of the Gospel to my native brethren at the different Stations.

Tuesday 19th.—At writing in the forenoon. In the afternoon rode down to York in order to apply for a certificate, to

perform the ceremony of marriage, from the Quarter Sessions, and met with much difficulty and discourtesy.

Tuesday 26th.—At writing to several persons in England. In the afternoon I preached a funeral sermon over the body of Sarah Oadahwah, from these words, "Dust thou art, and unto dust shalt thou return." We had a solemn time. Began in the evening to take lessons in short hand from Mr. Corry, F. W. M., and Professor of Penmanship.

Wednesday, March 6th.—In the forenoon made ready to leave for York, thence to Rice Lake, &c.

Saturday 9th.—Rode in the forenoon to Rice Lake Mission and were kindly welcomed by our Indian brethren. Some were so glad to see me that they wept aloud for joy, and thanked the Great Spirit for bringing me once more to see them.

Monday 11th.—In the morning we left for the Mud Lake Mission.

Tuesday 12th.—We arrived at the Rice Lake again, after dark, and not in time to hold a meeting with them as I intended.

Wednesday 13th.—Sister McMullen sent for the Indian sisters in order to distribute the articles I brought for them from the ladies in England. After the distribution, at the request of Sister McMullen, I spoke to the sisters on the subject of the Dorcas Society, and informed them that the sisters at the Credit had changed their Dorcas Society into a Missionary Society, and gave them the reasons for so doing.

Thursday 14th.—About nine in the morning we bade farewell to all our Rice Lake friends, with our hearts warmed with love and gratitude for the precious seasons we have had together. The Rice Lake people, in my opinion, are the most affectionate of all the Indians I know of.

Friday 15th.—About 9 o'clock we met Brother Case near

Brother Cryderman's. We spent three or four hours with him and talked on the subject of our Indian Missions. He informed me that he had been up to York and the Credit, for the purpose of making arrangements with the Indian speakers for the coming spring and summer.

Sunday 17th.—My mind was much exercised on the subject of entire sanctification. My soul longed to be wholly set free from the power and dominion of sin.

Thursday 21st.—At translating the Book of Genesis. My dear father arrived to-day from the Grand River, looking tolerably well. Poor man, the weight of years is fast wearing away the use of his natural faculties.

Thursday, April 11th.—Went down to York and put our Brother Wilson to the Upper Canada College. The Board of Education, through the kindness of Dr. Harris, the Principal, have promised to educate him free. My brother John and I find him in clothing.

Saturday 13th.—At translating. Received a letter from Brother Case, containing an extract of a letter he lately received from Mr. Schoolcraft, Indian Agent at St. Marys, giving an account of the health, success, and labours of John Sunday and his two companions.

Monday 22nd.—At translating. In the evening we met to examine the young men reported to have been drunk at Burlington.

Sunday, May 12th.—In the afternoon I spoke to the Indian friends from John iv. 14. David Sawyer exhorted. After this I gave word that if any of the Indians desired to possess the translations of the Gospel of John and Matthew, and could make use of them, they might have them by calling at my study. Accordingly many came, and I distributed about thirty copies of each.

Monday 13th.—My mother was very happy in the Lord,

and she asked me if it was the practice of the white women professing religion to fast once every week. I told her that some did, especially those who loved the Lord most. She then said that she scarcely ever omitted fasting on every Friday, and found it very profitable to her soul in so doing. Some, she said, had told her that it was no use to fast so much; but for her part she never felt right when she neglected to fast and to pray. O that the Lord Jesus might make her a perfect christian! Blessed be God for what he has done for my poor mother! May all my dear relations be numbered with the dear children of God!

Friday 17th.—This morning Bros. Wm. Herkimer, Thos. Magee and myself, left the Credit for Sault St. Marie, with the view of preaching the Gospel of Christ to our perishing countrymen in that quarter. The Indian Brethren at the Credit collected together in order to bid us farewell, and to commend us to the grace of God. I sensibly felt the need of Divine grace to be with us on our journey, in order to make our mission prosperous. O that the Great Spirit would bless us and our labours!

Thursday 23rd.—Made preparations for embarking at Buffalo, on the steamer *Henry Clay* for Sault St. Marie. Received instructions and money for my expenses from Brother Case.

Saturday 25th.—Shortly after landing at Detroit, we met Brother Thos. Hurlburt, the teacher from Munceytown. He has come by the request of Brother Case, to accompany us to the Sault. St. Marie, and there to commence a school among the Indians on the Canada side. We were very glad to meet him, and hope he may be useful to the poor Indians in the north west.

Saturday, June 8th.—By 10 o'clock we landed at St. Marie, at the house of Mr. Francis Andraïne, the sub-Agent among the Chippeway Indians. This gentleman and lady received us

very cordially, and made us welcome at their house. After supper we commended ourselves to the care of Him, who in his infinite mercy and goodness has safely brought us to our journey's end. I forbear inserting here what I have learnt from Brother Corbeach. I shall take an early opportunity to obtain all the necessary information respecting the work of God among the Indians here, and the prospects of further usefulness among them, from the Brothers who have been labouring among them.

Sunday 9th.—In the morning I saw Brother John Taunchy. The poor fellow was glad to see us. I was sorry to see him looking rather sickly. All the Indians I met were very glad to see me, and gave me a hearty shake of the hand. At half past 10 o'clock in the morning Brother Clarke preached in the meeting-house lately occupied by the Presbyterian minister. I was sorry to observe that many of the Indians who are inclined to become Christians, did not kneel during prayer, and kept their seats when singing, on account of the different modes of worship pursued by the too numerous sects and parties in this place. It is generally acknowledged that the good effected among the Indians, has been through the instrumentality of our Methodist Indian Missionaries.

Monday 10th.—Brother Hurlburt and myself took breakfast at Mrs. Johnston's, a kind friendly family. Mr. J. who died some time since, was an Irishman who married a Chippeway woman, and by whom he had raised a large family of well behaved and well educated children; one of them has been married to Henry R. Schoolcraft, Esq., Indian Agent among the Chippeways. In the evening we assembled at the preaching room with a pretty large congregation of our Indian brethren.

Tuesday 11th.—In the afternoon we crossed over to the Canada side, in order to talk to the head Chief, Shingwahkoons, and to hold a meeting among his people. He received us very

cordially, and began to chat and pass the round of Indian ceremony. After this I told the Chief and those present the object of our coming to this part of the country, which was, first, that in view of his application which he made to John Sunday some time since for a teacher to come and instruct his children, and to aid them in forming a settlement, we had now come. 2nd, that the reason why we had not met his wish sooner, was on account of the Teacher taking sick while on his way hither, and consequently was obliged to return home. 3rd, that we considered ourselves as belonging to the English Government, and had therefore come with a view to locate ourselves by their permission on the Canada side. 4th, that we should now await their answer, wishing to know whether they desire our assistance or not. The Chief then replied that he was glad we had come to see them; that he had signified his desire to John Sunday for us to come and establish a Mission among them; and that he and the other old men would now take the subject into consideration.

Thursday 13th.—I spoke to the two brothers who have been labouring here during the winter, and asked them if it was true that they had not laboured among the Indians on the Canada side? They said that they had frequently gone over and held meetings with them, while there were any Indians there; and that when John Sunday first came to this place, he pitched his tent on that side, and lived there for some time. All impartial persons in this place also testify that all the religious impressions made on the minds of the Indians on both sides of the river, have been produced through the labours of our Native speakers.

Friday 14th.—Employed in the morning in writing, &c. In the afternoon Brother Hurlburt and some of our Indian Exhorters accompanied me over to the Canada side, to have a meeting with our Indian friends.

Saturday 15th.—Went with our Indian speakers to all the lodges of those who wish to receive the ordinance of holy baptism, and examined each individual on their religious experiences, and the extent of their knowledge of Divine things. In the evening we assembled at the preaching room, and I addressed my Indian brethren from Matt. xxviii. 19; and talked to them on the nature and design of holy baptism, and of the duties required of all such as received this ordinance. Brother Fraser exhorted. The Good Spirit was present with us.

Sunday 16th.—At half-past 10 o'clock in the morning I preached by request to the white inhabitants at the chapel, from 2 Cor. x. 4, 5. The Lord helped me to speak, and there was good attention paid throughout the exercises of the meeting. At 3 P.M., I preached to my Indian brethren at the same place, from Matt. viii. 2, 3. After which we proceeded to the baptism of those Indians whose names we took yesterday. In the first place we arranged them in the order of their names; 2nd, repeated the Ten Commandments in Indian. I read the words, and all repeated after me; 3rd, Proceeded to question them on the leading points of the Apostles' Creed; and 4th, baptized them in the name of the Holy Trinity.

Tuesday 18th.—In the afternoon I took down an account of the labours of John Corbeach and John Taunchy, as delivered from Corbeach's own lips. Their account begins when John Sunday left them, which was on the 16th of November, 1832.

Thursday 20th.—In the evening our hearts were made glad by the arrival of Br. John Sunday from his field of Missionary labours at Kahkewaoonahning, vulgarly called by the whites, Kewywenon, which lies about 240 miles on the south shore of Lake Superior. We were glad to learn that the Great Spirit whom he served, had taken care of him, and

that his health has been continued. The Lord has been with him, and blessed his labours among the poor Chippeways in the west, some of whom found the Gospel, preached by John Sunday, to be the power of God unto their salvation.

Tuesday, July 2nd.—After breakfast I went to see an Indian, brought from the Indian country, on the charge of murder, and now lying in jail. Mr. Ashman, the Sheriff, was very polite and conducted us to the prisoner. The Chippeway Chief from Snake River spoke to me this day about having his children baptized. Who cannot admire the noble design of this Heathen to offer up his children to the Christian's God, and to have come the distance of 700 miles, with a view to have them initiated into the visible Church of Christ!

Wednesday 3rd.—In the morning made preparations for our departure to Mackinaw, &c. In the forenoon we met at the chapel in order to attend to the baptism of ten Indians whom Sunday had brought from Kahkewagoonahning. At about 5 o'clock in the afternoon, we got ready to start. All the Indian friends and our kind friend, the Agent, accompanied us to the water to see us off, and appeared very sorry that we were leaving them. Our birch bark was manned with three Indians, besides John Sunday and myself. We had a fine breeze in our favour, and we made a pretty good speed down the river, taking the best channel on our way. A little after dark we arrived at the Sailor's Encampment, where we pitched our tent. Here we found three wigwams of Indians who were on their way to the Sault.

Thursday 4th.—Took an early breakfast, and whilst our canoe was loading, Brother Sunday and myself held a short meeting with our Indian friends, who heard us with attention, and hope the hearts of the Christian Indians were comforted, and those of the heathen convinced of the truth of the Chris-

tian religion. We landed and took refreshment at the old fort on the Island of St. Joseph's, where he found abundance of strawberries. We got to De Tour by 5 o'clock in the afternoon, where we were obliged to lay all night, on account of the head wind. On the spot where we landed Brother Sunday pointed out to us where he used to hold meetings with a parcel of Indians, two or three years ago; and said that they listened with attention and offered their children for baptism. Sunday did not know what became of these Indians, having never seen them since. Here we found the frame of a juggler's house, made in the form of a sugar loaf, of about seven feet high, and about three feet in diameter at the bottom. The poor superstitious Indians put great dependance on the prognostications of these jugglers.

Friday 12th.—By sunrise we were up, and after taking breakfast, we again pursued our voyage, having a calm most of the day. Our route was now on the north side of the Manitoolin Islands.

Saturday 13th.—About midnight we anchored ourselves behind an Island and slept in our canoe. Towards day, I awoke and found ourselves a-drift, and almost upon some rocks. But the Lord mercifully preserved our lives.

Wednesday 17th.—Started early in the morning with a fair wind, which took us at a pretty good speed, and arrived at Penetanguishene about noon. Here we met with a number of Indians receiving their presents from Government.

Thursday 18th.—Had a long talk with a Chief from Lake Nepissing, who desired teachers to go among his people.

Monday 22nd.—Took stage this morning for York, where we arrived in the afternoon, and met Brother Case, who had been waiting for our arrival for some days. He seemed glad to see us, as we were glad to see him. Then to the Credit.

Sunday, August 4th.—In the morning at prayer meeting. Several prayed fervently. At 11, A. M., Brother Ezra Adams preached an excellent sermon from “Strive to enter in, at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.” In the afternoon, I spoke to the Indian brethren from Gen. i. 31.

Sunday 11th.—Early in the morning Brother Sawyer came and informed me that Katy Youngs had died last evening. Sister Y. was one of the most faithful and devoted Christians we have ever seen among the Indian converts; none could find ought against her.

Tuesday 13th.—Wrote a short account of the life and happy death of Widow Youngs for the *Christian Guardian*. Employed part of the day in translating. In the evening at Class meeting.

Wednesday 14th.—At the translations, &c. Got some hands to repair our chapel.

Saturday 20th.—Employed in dividing the lumber at the mills.

Tuesday 20th.—Got the men to white wash our chapel inside and outside.

Wednesday 21st.—Engaged at the translations, &c.

Saturday 24th.—In the morning heard that Sister L. Brant was dead. She was brought to the knowledge of the truth through the instrumentality of Brothers Stoney and Matthews. Brother Metcalf, the Presiding Elder, performed the burial service. The Lord sent his good Spirit to comfort our hearts.

Wednesday 28th.—Went in the morning with Joseph Sawyer and Crane, to see the Governor about selling the remainder of the Reserve at the Twelve Mile Creek.

Saturday 31st.—About 10 o'clock in the morning Mrs. J. Sawyer departed this life in the full triumphs of faith. It appears the Lord has a controversy with his people in this village, no doubt for some wise ends.

Monday, September 2nd.—Attended the funeral of Mary Stephens. Engaged in making preparations for my intended trip to New York, in order to meet my dear intended wife, Miss F., from England, in company with Brother E. Ryerson. I shall cheerfully give my hand and heart to my dear friend, and hope the blessing of the Great Spirit will rest upon us, and cause us to be eminently useful in his glorious cause, and be happy in each other's Society.

Sunday 8th.—Arrived at New York. Brother E. Ryerson and company had arrived in port on Tuesday last, having had the remarkably short passage of 25 days from Liverpool. The following are the persons who came in company with Mr. Ryerson from England, Rev. George Marsden, Representative from the English Conference to the Canada Conference; Rev. Joseph Stinson, Superintendent of the Indian Missions in Canada; and a lady and two children; Miss Chettle and Miss Field from London. This day began a new era in my life's history. I hope and pray the important step I have been led to take by Divine Providence, as I think, may prove a blessing to me and to the Church. Dr. Nathan Bangs sah ming nebahweegoonon.

Tuesday, January 14th, 1834.—Left the Credit in company with Mrs. J. for York, from whence I am to go in company with Mr. Stinson to the Lake Simcoe Missions. Slept at Mr. Taylor's in York. * * * *

Thursday, July 17th.—Left the Credit this morning very early, in order to make a Missionary tour to Lake Simcoe, Penetanguishene, Sargeen, Munceytown, &c. * * *

Saturday 26th.—Left the Narrows early in the morning for the Holland Landing, where we arrived about 6, P. M. Lodged at Mr. Tyson's. Heard of the death of Mr. John Hartman, an old inhabitant of Newmarket, and a kind friend to all the benevolent institutions of the place.

Monday 28th.—Took stage for Tóronto, where we arrived at about 2, P. M. Here I met my dear *newish*, and our hearts rejoiced together in the mercy of our God. Found the cholera had been raging in this city for several days.

Tuesday 29th.—Went home to the Credit this day. Found all well. Thanks be unto God!

Friday, August 22nd.—By the request of Mr. Stinson, I sat out, accompanied by Mrs. Jones, for Grand River Mission, and from thence to the Munceytown Mission. Before we reached Wellington Square one of the axle-trees of our little waggon broke, and we were obliged to walk.

Saturday 23rd.—After getting our waggon mended, we started on our journey. Arrived at the Salt Springs Mission after dark. Had some difficulty to find our way, on account of the rain and darkness of the night; but the Lord safely brought us to the Mission house. Found our Mohawk brethren assembled at the Chapel. The Rev. Mr. Douse was preaching to the Indians through an interpreter. Lodged with the Mission family. The cholera is making great havoc among the Grand River Indians.

Wednesday 27th.—After breakfast we left father's, and proceeded on for the Munceytown Mission.

Thursday 28th.—Left in the morning, and proceeded on for Talbot Road. Rode through fine romantic woods, without seeing any house or person for many miles. We aimed to get to Wynan's Inn by night. About three miles from this place one of the staples, which fasten on the shafts, gave way, and we were completely stuck, and being now dark we did not know what to do; but fortunately two men happened to come by, who got a torch-light from a neighbouring house, and procured a log chain, with which we fastened the shaft, and we made out to get to where one of the men lived, who kindly offered us a bed, such as it was. My dear *newish*

never saw such hard times before in her life ; but the thoughts of being useful in the cause of Christ enables her to bear all these trials.

Friday 29th.—Dined at Mr. Murdock's, where we saw the Rev. Mr. Rose, who pressed us much to attend his Camp meeting, to be held in this neighbourhood on the fifth of next month.

Saturday 30th.—Left St. Thomas after breakfast, and proceeded on to the West Street, where we met with Mr. and Mrs. Adams, of the Munceytown Mission. We had not gone far before the coupling bolt jolted out, and down we came to the ground. We took and fastened the buffalo skin on the horse, and slung the carpet bag and writing desk over the horse, on which I mounted, and my dear wife on behind my back, and thus we went through mud and trees till we arrived at Munceytown in safety. Brother Adams took us to the Mission house, beautifully situated on the banks of the river, near the residence of Mr. Clench, the Indian Agent, and having a fine view of the Indian settlement, both up the river and down. Brother A. gave us a warm reception in his house. Sent word we would have meeting in the evening. At early candle-light we met the Indian brethren at the council house, and stated to them the object of my visit to them at this time, namely, to tell them about the words of the Great Spirit, and to exhort them to perseverance in the good way.

Sunday 31st.—At 11, A. M., I preached to the Indian friends. In the evening we had a powerful prayer meeting—many came forward to be prayed for ; and several souls were made happy in God. To God be all the glory ! Here we met with our Credit brethren, who came on a mission to this place and Amherstburgh, viz : Wm. Herkimer, William Jackson, and Jas. Kezhegoo. Herkimer had been to the St. Clair Mission, and from thence went down to Amherstburgh, accompanied by Brother J. Evans, the Missionary at St. Clair. He in-

formed me that Brother Evans and Thos. Magee were doing all in their power to convert the Indians at St. Clair, but had not as yet been able to see the fruits of their labours. The Indians there are hardened.

Monday, September 1st.—Visited the houses of the Christian Indians, and was happy to find they had made great improvements in civilization: their houses looked pretty comfortable, and their crops of corn and potatoes promise more than sufficient for their own consumption. The Lord has done much for these people since I was here last, which is upwards of four years.

Wednesday 3rd.—Early in the morning I met my Indian brethren, and addressed them on the importance of vigilant watching and constant praying. I appointed to meet the pagan Indians on the Point this day at noon at the council house. In the afternoon we bade farewell to the kind Mission family, rode out to the Back Street, where we arrived before sunset, and lodged with Mr. Stafford for the night. I trust our visit to the Mission has been of some profit to the poor Indians.

Friday 5th.—We left Brother B.'s about noon, and went to the Camp ground, where we found scarcely any person except the Indian brethren from Munceytown. The Rev. W. Ryerson arrived on the ground about the time we came. He is the Presiding Elder of this District.

Sunday 7th.—Religion appears to be at a low ebb in these parts, and it was hard work to preach to stone. However, the Lord appears to be at work among the people. The Indian brethren had a powerful time, and the four pagan Indians who came to this meeting, were brought down to the ground under the power of God, and they rose up, testifying that God for Christ's sake had forgiven them their sins. * *

Wednesday, October 15th.—About noon I left the Credit for the Saugeen Mission, *via* Goderich.

Friday 17th.—Started early in the morning, and breakfasted at a miserable inn. Dirt in abundance. A drunken man sprawled in the middle of the bar-room floor. I had hard work to eat my breakfast. Dined at Stratford-on-Avon—poor enough. Here the Canada Company have an agent. There are two mills. Lodged at the Big Thames, in a miserable hovel, where the inmates appeared more rude than the wild Indians.

Saturday 18th.—I was off early in the morning, and breakfasted at the Bayfield Creek. Was overtaken with a heavy storm of rain, so that I was detained at Weight's Inn for some time. Reached Brother S. Vanderburgh's, where I put up for the night. Saw some of the wild Saugeen Indians, who informed me that most of the Indians had left Saugeen, and were gone to their hunting; and that the interpreter, D. Saw-year, was going also to hunt, and had probably left Saugeen before this.

Sunday 19th.—In the afternoon I rode to Goderich, 12 miles onward, and was kindly received at Mr. John Wilson's. In the evening I preached to a large congregation in the school house, from John ix. 25. The people paid good attention. The people in these parts are very destitute of the means of grace, and have only now and then an opportunity of hearing the word preached.

Tuesday 21st.—I determined to wait no longer for a passage to Saugeen, but return immediately, as it is quite uncertain when the boat will go up, and it is very doubtful when I should find any Indians at Saugeen,—under these considerations I feel justified in returning home. Travelled to Brother Vanderburgh's.

Saturday 25th.—Left Bro. Keagy's after breakfast, and arrived at sweet home in the afternoon, and found all well. Blessed be the name of God! Brother Stinson was here.

Thursday 30th.—Rode down to Toronto in company with Brother Nankeville, in order to attend the Wesleyan Missionary Anniversary, which was to be held this evening. Before we left we had a meeting in the chapel, it being the day set apart by our Lieut. Governor for a public thanksgiving to Almighty God, for the disappearance of that wasting disease, the cholera, from the Province. May God accept the offerings of his people !

December 5th, 1834.—Worked on the road. In the evening visited Jacob Herkimer's family, and talked to them on religion.

Friday, May 29th, 1835.—Went to the Camp ground and found the Indians busily engaged in preparing their tents.

Saturday 30th.—After breakfast I preached in Indian from Exodus iii. 5. Thos. Magee and David Sawyer exhorted. The spirit of the Lord was present on the occasion. After this we had a prayer meeting—several penitents came forward to be prayed for. Some of whom found Him of whom Moses and the Prophets did write. After dinner, Brother T. Hurlburt preached in Indian from 1 Cor. 4, 20. It was very pleasing and encouraging to hear our white friend declare the words of the Great Spirit in our native tongue. Bros. Wm. Madwayosh, Wahgosh, and Joseph Sawyer, exhorted. The second exhorter spoke with much feeling and power ; and told his brethren that it was only a few months since he first found the Great Spirit, and had already found the benefit of serving Him, and therefore he could freely recommend them to set out and get the same blessings. At 4, P. M., Brother J. Evans preached from Malachi iii. 16. David Sawyer interpreted. The first exhorter was the Indian who brought the Beldoon people to Muncey, and was the means of their conversion to the number of about twenty.

Sunday 31st.—Several sermons and exhortations were delivered this day, attended with much of the Divine blessing. But the Lord seemed more especially to bless the prayer meet-

ings. I saw many fall to the ground under the mighty power of God, and rose up rejoicing in the love of God. Brothers Stinson and Slight, who came this morning, preached to us through an interpreter. The Indian Exhorters and Class Leaders were very active in bringing the pagan Indians into the Camp ground; and when they succeeded in getting them to enter their prayer meeting, they soon had pleasure and joy in seeing them set at full liberty. Before the meeting commenced, I met with a very aged man who wore a human face on his neck, about the bigness of a man's thumb, as a god. I saw the same man again this day, and, behold! there was no god to be found hanging about his neck. I enquired what he had done with it, and was informed that he had found a better god in his heart, and had thrown his old ugly one away, never more to worship gods of his own making. It was truly delightful to see the fervour and zeal of my Indian Brethren. Brother Thomas Magee was quite a Boanerges amongst them, and the power of the Lord attended his word. May God bless him and keep him humble! The prayer meeting continued till late in the evening, and the Brethren appeared as if they were inclined to pray all the night.

Monday, June 1st.—Whilst some of the Indian brethren were speaking I took down part of their remarks. *Mahskenoosh*: "I am happy in my heart to see my brethren turn to the Great Spirit. *Wm. George*—Three years ago I found the Lord, and threw all the firewaters away which had made me so very poor, and placed me in the mud. I love all my brethren, and will always trust in Jesus. *Captain Johnson*—I was once very poor. Two years ago I found the Good Spirit. I have only spoiled my religion but once since then. I am glad God has forgiven me. I will always trust in Jesus. *Wahbahneeb*—I was once very poor. I first heard the words of the Great

Spirit at the Grand River, from the mouth of Brother P. Jones. I have ever since been trying to be faithful. *James Thomas*—I am glad that I have found the Great Spirit. I set out to serve the Lord at the time Brother Peter Jones talked to me at Delaware. I was then poor and dirty. The Great Spirit has done much for me. I want to go to heaven. I hope to see all my brethren in heaven. *Solomon*—I thank God for what he has done for me, and for what he is doing for my brethren, who have come from a distance. *Moses Logan*—(Muncey)—I am thankful to see my brethren so happy in God. I feel very happy myself. I hate all my past sins. I cannot bear to think of them. I will now give myself wholly to the Great Spirit. I will always trust in Jesus. *Zhewetogun*—When I first heard the preacher I was very poor. I went to the meeting house and gave up all my crooked ways, (medicine bags.) I then found the love of God in my heart. *Thos. Magee*—(Exhorter.)—I have been thinking of my former state. Before I found the Great Spirit, I went to see my brethren at the Credit, who had already become Christians. When I went to St. Clair, I went amongst drunken Indians, and shed many tears for them. Now I see what I desired to see. *Kewetah*—(woman)—I have found the Lord since I came here. I think the Lord is here. *David Sawyer*—Once we used to be at variance with each other, but now we all love one another. *Wawanosh*—I only speak a little. When I left home my children were sick and I almost gave up coming here, but I am now glad I came. I will always try to be faithful. I am very happy in my heart. I will always trust in Jesus.” After this the Holy Communion was administered to a great number of the Indians, and the power of the Lord was present to bless his own ordinance. After the Communion there were several adult Indians and children baptized by Brother Stinson. Mr. John Carey desired me to baptize his infant

daughter, which I did. May God keep the lambs of his flock ! Amen and Amen !

Monday, July 20th.—Made preparations at the Credit to take a journey to Coldwater Mission, with the intention of stopping there a few weeks. Attended business belonging to the tribe, and in the evening we had a council, and I delivered the public books to the tribe, that they might be able to go on with their business during my absence.

Thursday 23rd.—Left Toronto about noon in the stage for Lake Simcoe. Before I left my beloved *neurish*, we bowed together in prayer and commended each other to God. May the Lord keep us and bless us ! Amen and Amen !

Wednesday, August 19th.—Returning, arrived at Holland Landing about breakfast time. From thence we hired a waggon to take us on to Toronto. A Catholic Priest and myself had a long controversy on various subjects relative to the errors of Popery. He spoke plainly about the errors of the Protestant religion, and I was as plain about his. He said he should be glad to baptize me and my people into his Church. I replied that I should be glad to baptize him and his people into our Church. We parted in good friendship, without converting either the one or the other.

Monday, August 1st, 1836.—At the particular request of my beloved wife, I again commence keeping a journal, after having left keeping one for some time. I shall endeavour at least to write once every week, and give the occurrences of each week, and if I have time I shall try to write a little each day, especially if anything remarkable should take place. This evening a little before midnight, John Summerfield departed this life, we trust in the favour of God. The history of the deceased is briefly this—He was the son of White John, who was killed by the Americans during the last war. His mother's name is Polly John. J. S. was about 20 years of age—

was baptized at the Grand River, in the year 1825. For some time he attended the Mission school at this place, but was afterwards sent to the Seminary at Cazenovia, by the benevolence and kindness of some ladies in New York, who had him named J. S., and paid for his education. Whilst at Cazenovia, he made considerable progress in learning, and by reports was very steady and pious. During his stay at C., he wrote and composed a small grammar of the Chippeway tongue, the first ever printed.

Thursday, September 1st.—Started this day from the Credit in order to visit the Munceytown and St. Clair Missions.

Sunday 4th.—After meeting in London, started immediately for Munceytown, with the intention of getting there in time for the evening meeting. About sunset I arrived at Mr. J. Carey's, where I stopped for the night—and met with very kind attention.

Monday 5th.—In riding from Mr. C.'s to the Mission, I met several of the Indian Brethren on their way to the St. Clair Camp meeting. Brother Waldron, the Missionary, was absent at a Camp meeting, held in Malahide. I was informed that about one half of the Muncey Indians had now embraced the Christian religion. To God be all the glory! To-day on my way to the Mission, I met the old Indian who lately visited the Credit. I asked him where he was going? he said, "To St. Clair Camp meeting. The lady I saw at your house, told me to go to the Camp meeting, and old as I am, I am going at her request, as I wish always to obey those who wish to do me good." What an example of obedience, to go with a heavy pack on his back sixty or seventy miles through woods, and very bad roads, in order to attend a Camp meeting, and that at the desire of a stranger!

Friday 9th.—Rode on this morning to the St. Clair Mission, and found the Mission family in health, except Mr. George

Henry, the Interpreter at this Mission. Here we met Brother Gladwin, the Missionary at Amherstburgh, and Brother T. Hurlburt from Saugeen. In the afternoon we all went to the Camp ground, which is two or three miles from the Mission house. A great number of the Indians collected at the ground, which is situated a few yards from the River St. Clair.

Monday 12th.—I felt very happy during the meeting to see what the Lord has done for the St. Clair Indians, and was led to cry, "What hath God wrought!"

Tuesday 13th.—Towards noon the St. Clair Chiefs and the Chiefs from the Credit, Munceytown, and Saugeen, met in Council. The subject discussed was the late surrender of the Saugeen Territory to Government. Brother Evans informed me that the Society among the Indians numbered about 104; and that the schools averaged about 40 scholars. Mr. Price, an exhorter, is the present teacher.

Wednesday 14th.—Made preparations for starting home this morning. About 10, A. M., I bade the Mission family and the Indian brethren farewell. I took the road that leads through Adelaide. I travelled about 32 miles, and lodged at a Mr. B's.

Thursday 15th.—Towards day was awoke out of my sleep by the coming home of the landlord and others. I soon heard the woman who kept the house tell him that a stranger had put up there for the night, and that he was an Indian preacher, and had been preaching to the Indians on the Creek that evening; and that my horse had been turned out on the pasture. The landlord began to curse the Indian preachers in an awful manner, and all the Methodists. I paid my bill and left.

Friday 16th.—A heavy thunder storm came on early this morning, which prevented me from starting as early as I had intended. Travelled only about 25 miles this day. Felt much blest in reading Carvosso's Memoir.

Sunday 18th.—After breakfast I went with father and his family to an Indian Camp meeting, now going on back of Brantford.

Tuesday 20th.—Rode to the Credit this day, and once more found ourselves seated in our own wigwam.

Tuesday 27th.—Engaged in attending to business in Toronto. Purchased a large boat for the Credit, for about £29.

Sunday, Octob'r 9th.—Preached at Middle Road in the morning; Conover's at 3 P. M.; and in the evening preached to the Indian brethren at the village, from these words: "What I say unto you, I say unto all, watch." It was a time of deep solemnity.

Tuesday 18th.—The village was quite lively this morning, flags hoisted, and the Indians under arms, ready to give Sir F. B. Head a salute on his entrance into the village. His Excellency and attendants arrived about 2, P. M., and the men fired three rounds. The Governor then rode to the east end of the village and began to inspect every house inhabited by the Indians, and went into almost every house and the Mission school. After he had seen all that was to be seen, he said that the Credit village was the cleanest, neatest, and the most civilized of all the Indian settlements he had visited; and that he had now visited nearly the whole of them in this Province; and expressed great satisfaction at what he had witnessed. He called at our own wigwam, and said of it, that it reminded him of a pretty cottage in England. I rode with the party to the harbour at Port Credit, and His Excellency seemed much pleased with the works there. The Governor made no remarks about our Reserve whatever. In the evening wrote a letter to Mr. Stinson, asking of him permission to go to England early next spring.

Monday, November 7th.—Received a letter from my brother Henry, at the Grand River Station, saying that our aged and

respected father was lying at the point of death, and wished me to come up and see him before he dies. O God, prepare his soul for thine everlasting abode in glory! In the afternoon Mrs. Jones and myself left for father's.

Tuesday 15th.—Arrived at Hamilton, on our return, about 1, P. M., and took the steamboat for the Credit, where we arrived a little after dark.

Friday 18th.—My brother John and I came to Hamilton last evening, and this morning took stage for Brantford, and we were the whole of the day in reaching the above place, which is only 28 miles. When we arrived at Brantford, we there heard the melancholy news of the death of our respected parent, who had departed this life on Wednesday morning last, without a struggle or a groan. We proceeded to the house of mourning.

[In this place as in several others there is a blank left in the Journal, evidently with the intention of filling up afterwards; and it is a cause of regret that so little is said of the death of a father for whom he had a strong affection, and who was possessed of many excellencies.]

CHAPTER XIII.

CALLED this day to see George Finger, who is lying very low of an inflammation on the lungs. He sent word that he wished to see me, and when I went to him, he began to tell me a remarkable dream, which he had a few nights ago, the substance of which was as follows:—"As I was lying on my bed, whether asleep or not I cannot tell, I saw a person, the Son of God, descending from the sky with a great light, and came to me. He said to me, "I am come after you and you must go with me." So I ascended up with him till we came to the gate of heaven. The Son of God then told me that this was the place where the Great Spirit lived, and that no person was admitted within the gate, but those he recommended. He took me inside of the gate, and there I saw the Great Spirit shining in glory, and all the angels with him. There I also saw all my Brothers and Sisters who died happy in the Lord. I knew them, and my Sisters were very glad to see me there; and when I was about leaving them they were very unwilling to let me go. The Son of God, whose head was all white, then told me to return home for a little season; and that by and by he would again come after me. When I looked towards the earth, it was all darkness, but when I looked towards heaven it was all light. So when I came to the earth I found myself in the body. Now what I have seen all corresponds with what the preachers say about God and heaven. I see it is all true what they say. I know of a truth there is a God and there is a heaven. I have seen Him and seen the happy place. He has been very good to

me, a poor weak creature. I am now waiting for the Son of God to come after me when he sees fit. His will be done!"—*Tuesday, February 7th. 1837.*

Wednesday, February 8th.—About noon, my *newish* and myself left the Credit for a fortnight's visit at Coldwater and the Narrows. Lodge at Brother Armstrong's for the night.

Friday 24th.—Returning, arrived at home this day and found all well. Thanks be unto God, who has preserved us in peace and safety!

Wednesday, May 17th.—At 11 this morning, at New York, we went on board the steamer *Rufus King*, which is to tow the ship for England to sea. The steamer towed the ship as far as the Quarantine ground, and there anchored, on account of the wind being directly ahead. I returned by the steamer, and saw for a long distance my dearest wife waving her white pocket handkerchief. May God bless her and Catharine!

Saturday 27th.—Arrived at Toronto at half-past 8 in the evening, having travelled from New York to Toronto in three days and two hours and a half, including fourteen hours and a half of stoppages on the way: deduct this from the three days and two hours and a half: it will leave two days and a half, the time occupied in travelling 600 miles. What Indian fifty years ago could have ever thought of a journey from the great waters to the back lakes being accomplished in two days and a half! Slept at the City Hotel.

Sunday 28th.—After breakfast called on Mr. Armstrong—found them all well. Heard of the severe affliction which has fallen upon Mr. Lang's family, in the death of their eldest boy—James Lang is no more. Mrs. Taylor informed me that the boy died happy in the Lord. Reached the Credit.

Sunday, June 4th.—Bro. Oughtred and Sister Pinney and myself got talking on the subject of christian holiness. I retired into my bedroom, and began to pour out my soul before God

with many tears. I rose up and read a few verses in the Bible, and then began to walk the room with a broken heart and a contrite spirit. Presently, the eye of my faith was directed to Jesus as *my* surety. In a moment I was enabled to behold the sufficiency of the atoning blood to cleanse my sinful heart from all sin. This was a blessed day to me on the 4th of June—old King George's Birthday. The Lord quicken my dead soul.

Monday 12th.—At 9 o'clock this morning our District Meeting in Toronto began. Mr. Egerton Ryerson arrived this day from England, and brought letters for my dear *newish* and myself from our London friends. Mr. R. brought a dispatch from Lord Glenelg to Sir F. B. Head, ordering His Excellency to pay over to the Committee of the Cobourg Academy, £4,100.

Friday 23rd.—The Conference was engaged in Committees during good part of the day. The Missionary Committee met this evening and proceeded to examine the accounts of the Missionaries.

Saturday 24th.—The propriety of establishing a central Manual Labour School, for the instruction of the Indian youths of this Province, was discussed in the Conference. A Committee was formed for the purpose of adopting a uniform system of Chippeway orthography, consisting of the following persons: J. Stinson, E. and J. Evans, W. Case, P. Jones, and such persons as the Bible Society in this city may appoint. I am appointed to visit the Manitoolin Island this summer, and to have leave of absence in the fall to visit England. Mr. Slight continues at the Credit.

Wednesday, July 12th—Made a few purchases, and then returned home in the afternoon. In the evening had an unpleasant altercation with brother E. about the translation of the hymns, which had a bad effect upon my mind. I felt that

the last translators had not shown me that courtesy, by not consulting me before they proceeded to translate those very hymns which I translated some time ago, and which have been in use these several years amongst our Indians.

Monday 17th.—Engaged in making preparations for leaving home in order to make a tour to the north. In the evening I left for Toronto in my carriage. My companions and fellow labourers went by the boat. Thomas Magee and Thomas Fraser, from Grape Island, are employed by the Society. John Campbell, a sober steady Indian belonging to the Credit, has volunteered his services, as a singer. I accepted his offer, and agreed to find his board.

Saturday 22nd.—We arrived at the Narrows Mission about 3 o'clock in the afternoon, and were not a little mortified that a part of our provisions and luggage had not been landed by the steamboat. This will detain us at least three days before we can proceed on our journey, and perhaps shall lose some of our things entirely. Brother Scott, the Missionary, was absent on the Circuit. Sister Scott received us kindly, and gave us a good cup of tea, which relieved my headache. Slept at Sister Scott's. Had a good night. Prayed for my dearest wife. I do daily remember her at the throne of grace.

Monday 24th.—I was sorry to perceive that these people have almost wholly neglected their planting. This is some of the fruits of His Excellency Sir F. B. Head's administration of Indian affairs.

Tuesday 25th.—Engaged a team to take our baggage to Coldwater. The Coldwater settlement of Indians appears to be quite broken up, and the fields are growing over with weeds and bushes. Another exhibition of our Governor's measures with the Indians.

Saturday 29th.—The day was very fine, and we had a light breeze in our favour. Made an early start. Took breakfast

on one of the Sook Islands. One of our party shot a coon. Landed on a small island to boil our ducks. Killed a large copper-headed snake, about $4\frac{1}{2}$ feet long. The Indians say that these rocky islands abound with these snakes, and also rattle and other snakes. During the day we passed a great number of deserted Indian frames of camps. We imagined that all the Indians who inhabited this part of the wilderness had gone to the Manitoolin for their presents. Since we left the vicinity of Penetanguishene we have not seen a spot of ground that might be cultivated, not to the extent even of a quarter of an acre. Camped a few miles beyond a large bay called Wazhawanahgog.

Sunday 30th.—Spent the day in reading the Word of God and meditation. In the afternoon the Governor's canoe arrived with Mr. S. P. Jarvis, Indian Agent, one of the Governor's sons, and Mr. Solomon, the Interpreter. Mr. Jarvis informed me that an express had been sent to Sir F. B. Head, which reached him at the Landing, informing him of the death of the King of England, who died on the 20th June last. In consequence of this news His Excellency was obliged to return to Toronto.

Monday 31st.—Made an early start. Breakfasted on an Island called Pequahkoondeba Minis. This is Skull Island, so named on account of the Chippeways having killed a large body of the Nahdooways on this Island about the time the French first came to this country. About 2 o'clock, P. M., we were obliged to put to shore on account of the wind blowing a hard breeze from the lake. We camped opposite one of the outlets of the French River.

Thursday, August 3rd.—The wind having fallen we made an early start and reached Shebahoonaung before the wind blew too hard. After lying by about two hours we again put to sea with a heavy head wind. Passed by high mountains of

beautiful flint rock. In the afternoon we crossed over to the Big Bay, at the head of which is the Establishment, where we arrived about 9 in the evening. Saw Mr. Jarvis and Mr. Anderson, Indian Agents. The whole shore was occupied by Indian wigwams. We enquired for the Saugeen Indians, and, after searching some time for them, we found where they were encamped. We slept by one of their fires in the open air.

Friday 4th.—After breakfast we called upon Captain Anderson. He informed us that the Catholic priests had been very busy with the Indians even before they came to this place. Shingwahkoon said that the white people told him it was wicked to drink the fire-waters, but he saw yesterday the white gentlemen on this Island take the cup and drink the fire-waters. In the afternoon the Rev. W. McMurray and lady, from the Sault St. Marie, and Mrs. Jamieson, lady of the Vice Chancellor at Toronto, the celebrated authoress, arrived at this place in a small boat. The Council began in the afternoon, which continued till quite late. About 60 Chiefs and war Chiefs were present. After many speeches medals were given to the Chiefs and war Chiefs. I was much struck [with the miserable appearance of the Island Indians, called by the Ojebways “Noopumadazhaneang.” In the evening there was a great canoe race of women of the different nations present. After dark, the pagan Indians had a war dance, and raised the war-whoop as they danced around.

Saturday 5th.—Our party went, after breakfast, to the encampment of the Saugeen Indians, and I gave them an address. In the afternoon presents were issued to upwards of 140 Indians, which completed the giving of presents at this place for this year. Total number of Indians who received presents being 3,201, the greatest number of Indians that have been brought together for these many years past. There were four Tribes present, viz: Ojebway, Oodahwah, Patawahtah-

mee and Menoominee. In the evening we held a meeting. I addressed them from, "Go ye into all the world," &c. During the day I called together the principal Chiefs and men of the Patawahtahmee Indians, and enquired of them if they would be willing to hear the words of the Great Spirit, provided a teacher was sent among them? The Chief's reply was just what we wished to hear from him, and is in, my opinion, the opening of Providence for the preaching of the truth in Christ to them.

Sunday 6th.—Met at 6 in the morning, at the bark chapel, for prayers. I gave them a word of exhortation. At about half-past 10, A. M., I preached to nearly 300. After this I proceeded to examine a few adult Indians who desired to be received into the Church of Christ by baptism. In the afternoon I again preached to them on these words: "Thou art weighed in the balance, and art found wanting." I then proceeded to administer the Lord's supper; 45 came forward and communicated. A solemn time. In the evening we again assembled for worship, and Brother T. Fraser addressed the meeting. When he got through I also spoke a few words by way of exhortation, and then we took leave of each other, as all the Indians intend to leave the place to-morrow morning. Many of the Christian Indians appeared very thankful for our visit to them, especially those who came from Lake Superior.

Monday 7th.—Made arrangements this morning for Brother T. Fraser and John Campbell to direct their labours among the Patahwahtahmee's at Owen's Bay and Saugeen until winter. After giving our brethren such instructions as we thought proper, dividing our provisions, &c., with them, we separated in the name of the Lord. Our prayers go with them for the success of their labours among that people. We left Manitoolin Establishment about 10, A.M., and went in company with Wagemahka and his people. We had a good

time. One of the highest peaks of the mountain in sight was pointed out to me as a dwelling place of the thunder, and that at one time the thunder's nest was seen there with the young thunders. Yellowhead informed me that many years ago a nest of young thunders was found in the vicinity of the Rocky Mountains by a party of Indians. There were two of them. On some of the Indians touching the eyes of the young thunders with the points of their arrows, they were shivered to pieces, as if struck with the lightning!

Tuesday 8th.—Took an early breakfast, and then proceeded slowly on our old track. Lodged on one of the Rock Islands.

Wednesday 9th.—The rain ceased about 9, A. M., and we again proceeded on our voyage. Arrived in good season at our friend Wagemahka's fishing place. In they went with their scoop net to fish for sturgeon, and returned in the morning with seven fine sturgeon, two of which they gave us. In the evening the sisters came to our tent to join with us in prayer. I exhorted them to be faithful, and told them of the devotedness of those females mentioned in the Word of God to their Lord and Saviour, and expressed my gratitude to God that in general the Indian sisters at the various Missions were the most faithful members in society.

Thursday 10th.—About 10, A. M., we took leave of our friends. Wagemahka thanked us for our visit to him and people. We travelled about twenty miles and then camped as usual on a rock.

Friday 11th.—We proceeded on amongst the Islands against a head wind, and made but slow progress.

Saturday 12th.—Made an early start. Overtook three canoes, and talked to the principal man on the subject of their receiving the Gospel. Pitched our tent again as usual on the top of a smooth rock. My bones are beginning to be quite accustomed to my rocky bed.

Sunday 13th.—Spent the day in reading, writing, and in conversing on religious subjects. Felt rather unwell. In the evening had a prayer meeting among ourselves, and the Lord softened our hearts. Blessed be his holy name! I was glad to see the value our party set upon the Lord's day. They diligently provided fuel on the Saturday evening, and made every preparation for keeping holy the Sabbath. Finished our stock of biscuit and pork this day.

Monday 14th.—Made an early start, the wind still southerly. In the afternoon landed on a point of rock, and gathered bunches of pennyroyal. In the evening, before we had time to pitch our tent we were completely drenched with the rain. Took No. 6, and slept quite comfortable for the night. As we were now opposite Penetanguishene, we hope this is the last night for this season of our taking the bare rock for our bed, which we have now done for three weeks.

Tuesday 15th.—Started very early this morning and arrived at Coldwater about noon. After landing we put the cooking articles, &c., in Chief John Jones' house. He informed me that he had lately been down to Toronto, and there saw one of the Credit Indians, who informed him that the white people who arrived from England brought word that my dearest wife and Catherine Sunegoo had both died in England, but that they had received no letters to that effect, only a report in circulation. This sad news went through me like a dagger, and I began to imagine a thousand things. I said within myself, If this be true, what shall I do? Is it possible that my best beloved, my only earthly comfort is no more! Took an account of the articles belonging to our outfit, and left them in care of Brother Miller, as the property of the Missionary Society. Lodged with Brother M., but slept very little on account of the deep anxiety of my mind. It is with great pleasure and thankfulness I record that during our voyage no unpleas-

ant feeling manifested itself in our party. All seemed to be of one heart and of one mind. How good it is for brethren to dwell together in unity! The brethren were particularly kind to me. They always gave me the best portion of food they had, and the best sleeping place on the rock. I value these kind tokens of esteem. May God reward them abundantly for their kindness to me, not on my own account, but on account of the work the Lord has given me to do!

Wednesday 16th.—A little after dark young John Asance came with a letter from Mrs. A., enclosing one from Sister Pinney, of the Credit Mission, stating, to the great joy of my heart, that the flying report they had heard of the death of my dearest, and C., proved to be false, by the arrival of a letter addressed to me from my dear Eliza, and that from what she could gather from the ends of the letter, both herself and Catherine were safely landed in England. As soon as I read this I fell upon my knees and gave thanks to God for the good news. Slept at Brother J. Scott's for the night. All very kind to me, and desired to be remembered to my beloved wife.

Saturday 19th.—Went up this morning to the Credit in the steamboat. Found all well.

Sunday 20th.—Went to a Field meeting on the Plains, appointed by Brother Slight.

Monday 21st.—Engaged in writing a letter to Brother Case, and a long one to Brother Stinson, giving him an account of our late Mission tour to the Manitoolin Island.

Friday 25th.—Employed in arranging my accounts and papers. In the evening felt the drawings of the Good Spirit, and I was enabled to praise God. I had an assurance that some kind friend was praying for me in faith.

Monday 28th.—Engaged in writing letters to several persons. Gave an acre of wheat to my dear mother.

Wednesday 30th.—In the forenoon at writing. In the after-

noon went down to Toronto, in order to visit the Rice Lake Missions.

Sunday, September 3rd.—Made an early start this day, and arrived at Alnwick before breakfast. Brother Case and family appeared glad to see me.

Monday 4th.—The settlement at Alnwick bids fair to be a prosperous one. The Indians in general are very industrious and ambitious to get along in their civilization. The arrangement of this Mission is the best I have seen in all the Indian settlements.

Thursday 7th.—Went up to the Credit this morning. Found all well. Sent up to the Post Office, and my heart was gladdened at the sight of two letters from my beloved *newish*.

Saturday 9th.—Left the Credit this morning for the Grand River, in order to attend an Indian Camp meeting, to be held near the Salt Springs Mission.

Subbath 10th.—After breakfast, rode down to the Camp meeting, found several of the Mohawk brethren assembled together—perhaps about three hundred. Went with Mr. Oughtred to Mr. Nightingale's to dinner. Mr. N. informed me that he was awakened under a sermon I preached at a Camp meeting back of Brantford last summer; that before this he was a strong Roman Catholic. In a prayer meeting the following languages were used in praising, and praying to, the Great Spirit, viz: English, Mohawk, Oneida, Seneca, Tuscarora, Cayuga, Onondaga, and Chippeway—eight in all. God heard and understood all these tongues, and so blessed them all.

Tuesday 12th.—At the request of Henry Brant, head Chief of the Mohawks, we went to the Mohawk village to be present at a Council of the Six Nations, to be held to-day. The principal topic of the day, was the Grand River Navigation Company. The Indians have already taken to the amount of £50,000, of which they have paid in the sum of £25,000.

I told them plainly that in my opinion the undertaking would never pay.

Wednesday 13th.—Left the Grand River for the Credit this morning. Arrived at home before night. Found all well.

Monday, October 20th.—During the past week my time has been occupied in making arrangements for my intended journey to England. On Saturday last I wrote my tenth letter to my beloved *newish*.

Saturday 7th.—On Monday last I called to see the Rev. J. Gladwin, and found him breathing his last. He seemed to recognize me when I went up and shook hands with him. In about thirty minutes after he ceased to breathe. Mr. G. was one of the excellent of the earth.

Sunday 8th.—In the evening I gave my farewell address to my Indian brethren, founded on 1 Samuel ——. After which we had a short prayer meeting, and after the congregation was dismissed, Chief Sawyer, James Young, D. Sawyer, W. Jackson, T. Smith, Thos. Magee, Sarah Henry and others spoke on the subject of my journey to England, and deputed me to deliver their Christian salutations to the English Christians; thanking them for sending Missionaries and School Teachers among them, by which they have been brought to know the Gospel.

Tuesday 10th.—At 11 o'clock in the evening I left Toronto by the Steamer *Traveller* for Rochester.

Sunday 15th.—Arrived in New York at about 4 o'clock in the morning. Called on Mr. Love's, and after this I went in search of Brother James Evans. We were very glad to see each other.

Monday 16th.—Wrote letters to Mr. Howell and Miss Pinney, on business relative to our Credit affairs. Took my passage for Liverpool in the ship *Hibernia*, for which I paid £25. Left the city at 11, A. M., by the steamer *Hercules*, which towed the ship out to sea.

Tuesday, November 7th.—At 2 o'clock P. M., we safely lan-

ded at Liverpool, and I was not a little pleased to stand once more on *terra firma*. Blessed be God who has safely brought us across the mighty waters!

Thursday 9th.—Took stage for London at half-past seven in the morning. Hired a cab to take me to Lambeth, and my heart was made glad at about 7 o'clock, P.M., to meet with my dearest wife in health and peace. Blessed be God who has brought us together once more!

Sunday 12th.—In the morning Eliza and myself went to the Lambeth Chapel, to hear Mr. Wm. Dawson, of Yorkshire, preach. His text was Hebs. xii. 1, 2. It was a plain, useful, and practical discourse. Mr. D. is full of original thought, and is very fond of using metaphors. The Chapel was crowded.

Saturday 18th.—Left London with Mr. Alder, to attend Missionary meetings at Reading and Newbury.

Thursday, December 7th.—Mr. A. informed me that he had spoken to the Missionary Committee about my expenses and salary, which they agreed to pay, and therefore requested me keep an account of all my travelling expenses to Missionary Meetings.

Wednesday 20th.—Went in the morning to the Wesleyan Mission House, and presented the Committee with a small birch bark canoe manned with wooden warriors. Through Mr. Alder I was admitted into the room where the Committee were holding their meeting.

Monday, January 1st, 1838.—Felt thankful to God for having spared my unprofitable life unto the present time.

Tuesday 2nd.—At 10 this morning I met the Aborigines' Protection Society at Bloomfield Street. In the evening met a large party to tea at Mr. Whites, where we met the Rev. John Williams, the celebrated Missionary, who returned to England from the South Sea Islands about a year ago, and has published a narrative of his missionary enterprises in that part of the world.

Wednesday 3rd.—Engaged in writing, at my Ojebway History. In the evening with Rev. Mr. Sherman.

Wednesday 24th.—Called at the Mission House, and received from Mr. Alder the sum of £25, sterling, as quarterage from September 15th, to December 15th, 1838. This is more than I expected to receive from the Society when I left Canada, as I came over at my own request, and at my own expense. I felt truly thankful to the Committee for their kind assistance in continuing to pay my salary. In receiving the same, it is understood that I am to be at the service of the Society during my stay in England, which I shall be most happy to be as far as my health and affairs will permit. My travelling expenses during Missionary tours are to be paid by the Society.

Monday 5th.—Mr. Alder informed me that he had in contemplation the writing a History of the Chippeway Indians. Mr. A. proposed we might join together in getting up a work, and so have it published in our names. I complied with his proposal to unite our efforts together in getting up the work; but with regard to the disposal of the profits arising therefrom we left for further consideration.

Wednesday, February 7th.—In the evening I went with Mr. Alder to dine with Sir Augustus D'Este, son of the Duke of Sussex, and a cousin of the present Queen Victoria. We found him much interested for the Indians in America, and very anxious that their lands should be secured to them. He has a full length portrait of Mahkoons, an Indian belonging to St. Clair Lake, who was in England three or four years ago as an actor.

Monday 12th.—Having heard of an Indian being in Clerkenwell Prison, I went in the morning to see him. This man stated to me that he was drawn into the affray out of self-defence, and if he had not assisted he would have been killed himself.

Monday 19th.—During a Bible Meeting a blind boy was brought on to the platform, and read several verses in John's Gospel by means of raised letters, over which he gently drew his fingers, and it was truly surprising how fast and distinctly he read. The Rev. Mr. Binney turned over the leaves promiscuously, in order to hear him read. On the second turning, the little blind boy put his fingers upon these words which he read with great emphasis,—“Could not this man which opened the eyes of the blind, have caused that this man should not have died?” The effect upon the audience was truly powerful.

Saturday, March 3rd.—Received a note from Mr. Alder, stating that Lord Glenelg had appointed this day to see him and myself on Indian matters. We arrived at Downing Street about 12, and after waiting some time were conducted into the presence of His Lordship, who appeared to be a kind-hearted man, and listened with attention to the statements Mr. A. and myself made to him.

Wednesday 14th.—Went to a great meeting at Exeter Hall, on the subject of doing away with the negro apprenticeship in the West Indies. So great was the excitement on the subject, that thousands could not get into the Hall, which was crammed as full as it could hold. Lord Brougham was in the chair, and the meeting was addressed by the following gentlemen: His Lordship, the chairman, made an eloquent speech on taking the chair, and was loudly cheered; the Rev. W. M. Bunting, William Allen, Esq., (a Quaker); Sir Charles Style, M. P.; the Rev. Mr. Carlisle, of Belfast; Alexander Oppenheim; then Daniel O'Connell rose up amid loud cheers, and addressed the meeting for an hour; Captain Harward, the Rev. John Leifchild, Andrew White, Esq., M. P.; the Rev. John Burnett, the Rev. Dr. Beaumont, ——— Roche, Esq., M. P., and other gentlemen addressed the meeting. The peo-

ple seemed determined to abolish the apprenticeship system at once, on account of the cruelties inflicted upon the apprentices by their masters.

Wednesday 21st.—At writing. In the evening Mr. Alder and myself went to dinner at the Highland Scotch Society, in the Freemason's Hall, to which we were invited by our friend, Sir Augustus D'Este. The Duke of Sutherland was in the chair, and there were about 200 gentlemen sat down to dinner, about half of whom were attired in their Highland costume. The Duke of Wellington and Sir George Murray were present on the occasion, and both made speeches. Sir Augustus introduced me to the Duke of Sutherland and Sir George Murray. I was much pleased to see so many of the great men of England, and to have the honour of dining with them. The Duke of Wellington appeared very well, but aged. He looked as if he was the father of the British nation.

Thursday 22nd.—Called at the Mission House. Made preparations for a Missionary tour into Cornwall and other parts of England. At 8 o'clock, P.M., Mrs. Jones and myself left London by the Exeter mail. Travelled all night.

Tuesday 27th.—After dinner, at Plymouth, went to see a man-of-war, of 120 guns, called the *Adelaide*. She was anchoring in the harbour. She had three decks, and is calculated to carry 1000 men. It is the Admiral's ship. I was much pleased to see this huge floating canoe, which seemed to me whilst I was on board, as if I was on an Island in Lake Huron. In the evening the Missionary Meeting for Ker Street Chapel was held. I was informed that the enemy said Jabez Bunting and Robert Newton had been training me to appear at the meeting, in order to extract money out of the people's pockets! The collections during all the services were nearly double to that of previous years.

Thursday 29th.—In the evening the Missionary Meeting

was in the Camborne Chapel, which was crowded as full as it could hold.. There were at least 2000 persons present. The chair was taken by J. Carne, Esq. The people appeared much pleased, and we had many warm answers during the time of prayer.

Saturday 31st.—After breakfast, my friend Mr. Turner and I rode to St. Agnes. In the evening we had a crowded meeting, and a good collection. The two collections amounted to about £44 5s., almost double what was collected last year.

Sunday, April 1st.—Made an early start for Gwennap, where I was announced to preach. On my arrival there, I found the chapel thronged with a fine looking congregation. I preached to them from Gen. viii. 15, 16. The Lord helped me to speak with boldness, and HE softened the hearts of the people, so that many wept. May God awaken and convert poor sinners! Collection exceeded £11, more than double last year's.

Monday 2nd.—Rode over to Penzance in an omnibus. Put up at Joseph Carnes, Esq.,—a rich man. Here I met Mr. Turner and Dr. Beaumont. In the evening the large Methodist Chapel was jammed; and the collections during yesterday and this day amounted to the handsome sum of £202! The population of this town, I was informed, is only 8000.

Tuesday 3rd.—In the evening we had a crowded chapel at St. Ives. Before the meeting began, we heard that the good people of St. Ives were determined to out-do Penzance this year as they did last year; so when the collections of this Anniversary were announced, we were astonished to hear the noble sum of £214! given out. This was received with great applause. The population of St. Ives is only about 5,000. A Missionary ship was presented on the platform during the meeting, containing a cargo of copper, silver, and gold, to the amount of more than £27. A steam-engine was also set in motion to bring up the precious metals

of copper, silver, and gold, from the bowels of the earth, and safely landed on the platform £20; and after this a small barrel was presented to the cause of Missions, containing £20, which has been raised by the members of the Teetotal Society. May God ever bless the good folks of St. Ives. Amen.

Thursday 5th.—Left for Redruth. On our way we called to see the remains of a Druidical Temple, called *Carnbrea*, where human sacrifices used to be offered to their gods. We saw several of the rocks hollowed out into basins, where the poor creatures were slain, and these basins to all appearances caught the blood of the victims. Surely God has done much for England.

Wednesday 11th.—Having spent about a fortnight in Cornwall, during which time I have been enabled to see the influence of Methodism in the country, I can truly say that the whole land is before the Methodist preachers. I never was in any place before where the general mass of the people seemed to lean more to the Methodist doctrines and usages than in Cornwall. Could say much more of places and persons.

Monday 23rd.—At Birmingham. Went in the morning to the breakfast meeting. About 800 persons of respectable appearance sat down to a most splendid breakfast, decorated with ornaments, such as vases, busts, flowers, and evergreens. The Town Hall is a most elegant building, and will contain about 4,000 persons. In the evening attended the grand Missionary meeting in the Town Hall, which was crowded. Singing and prayer by Rev. Mr. Waddy. The chair was filled by Geo. B. Thornicroft, Esq., and the meeting was addressed by the Rev. Messrs. Stead, P. Jones, Geo. Steward, Thos. Waugh, Wm. Dawson, and Robt. Newton. The three last speakers made a powerful feeling in the audience.

Thursday 26th.—Visited the Prison, and saw the treadmill where forty men were at work. Poor creatures, after they have walked for some time they are still where they first started.

Monday 30th.—Went to the great Anniversary Meeting of the Wesleyan Missionary Society, held in Exeter Hall. John Hardy, Esq., in the chair. The Report was read by Dr. Bunting. The meeting lasted about seven hours, and what was surprising, the interest was kept up to the very last. The collection at this meeting was £259. An excessive crowd!

Friday, May 11th.—Rode through Worcestershire, which presented to the eye one of the most beautiful sights I ever saw. The immense orchards of fruit trees of various sorts were in bloom, so that the whole country appeared like a garden. I never saw any country so highly cultivated as this country. When will my poor native land assume such a garden of paradise? Not in my day.

Wednesday 16th.—Went with Mr. Marsden and Loutit to Chesterfield, to attend the Missionary meeting. There is a very curious spire to the old Church in this ancient town. It is called the “crooked spire,” from its being so constructed that stand where you will, it appears leaning, so that it bends and leans in every direction.

Thursday 24th.—Left Leeds for Hull this morning at 7 o'clock. Before reaching the town of Goole, two gentlemen came on board with an earnest invitation that we would stop at their Missionary meeting this day at Goole. We consented, and so landed at this town. At the Missionary meeting this day a beautiful model of a steamboat was presented on the platform as a Missionary box, or rather a Missionary Steamboat, containing about £13. At the bowsprit was a flag bearing this inscription—“*Peace and good will to men!*” On top of one of the masts waved a flag with these words—“*Missionary Collector.*” Over the wheels stood the Captain holding out a signal of distress, with these words—“*Men and Brethren, help!*” The Captain who commanded this steamboat, was no other than my good brother John Sun-

day, with his Chief's medal hanging by his breast, and girded about his body with his sash. Well done, Captain Sunday! raise your steam, and let your steamboat soon reach our poor Indian brethren who are perishing in pagan darkness, that you may return with a precious cargo of redeemed and saved souls, and safely land them in the haven of everlasting joy and peace. To-day is just an hundred years since Mr. Wesley found peace to his soul. What hath God wrought since that time! To-day is also the birth-day of our young and beloved Queen Victoria. She is 19 years old this day.

Wednesday, June 6th.—Left Nottingham this morning at half-past 7, for London.

Sunday 10th.—Went and heard the Rev. Henry Melville preach an excellent sermon on the divinity of our Saviour, from Matt. xxii. 41, 42. Mr. M. is one of the most eloquent preachers I have ever heard, and is well calculated to defend the doctrines of the Gospel.

Sunday 17th.—Went with my dear *newish* to hear the Rev. Baptist Noel. In the evening heard the Rev. George Osborn, in City Road Chapel, from 1 John ii. 2.

Tuesday 19th.—Called on Sir Augustus D'Este, who drove me to the palace of St. James, in order to see Sir Henry Wheatley, His late Majesty's Executor, who named this day to see me, and to present to me in the name of the late King, the medal promised to me when in this country six years ago. Sir Henry received us very politely, and presented me with a beautiful silver medal, faced over on both sides with glass. On one side it bore the likeness of the King, and a good one it is. When Sir Henry handed me the medal, he said, "I have great pleasure in presenting to you this medal in the name of the late King, Wm. IV., which his Majesty was pleased to promise to you. I am sorry that it was not presented to you sooner. I do assure you, that on your return you will carry back with you

to your country the good wishes of the Sovereign and people of this country, for your happiness and prosperity." I thanked him heartily for the medal, and for the kindly feelings he had been pleased to express towards myself and countrymen. I assured him that I should always feel it a duty to inculcate among my native brethren feelings of affection and good will to the British Government. Sir Augustus was very anxious to have me present in Westminster Abbey at the Coronation, and thought he could procure me a ticket of admission.

Thursday 21st.—Called at the Mission House and had an interview with Dr. Bunting and Mr. Alder. Dr. B. said that Mr. Hoole had informed him that he should arrange to have the Missionary Meeting in Dublin on Monday next, and if so it would be necessary that I should leave on to-morrow in order to be present at the meeting. So I at once concluded to forego my own personal gratification in waiting to see the Coronation, and I made up my mind to go to-morrow, that I may gratify the Irish friends with my unworthy presence and services.

Saturday 23rd.—At 5, P.M., I took my place in the Dublin mail Packet Steamer. We had a fine night. There were many passengers on board.

Sunday 24th.—Slept pretty well. Arrived at King's Town Harbour, where we landed at 5, A.M. I then took a car and rode to Dublin, about six miles from where we landed. Having lost the direction Mr. Hoole gave me, I did not know where to go; but whilst riding through the city, a Methodist saw me, and knowing me from the likeness in the *Methodist Magazine*, he came running after me, and asked me if my name was not Peter Jones? I told him it was: he then said he would shew me my lodgings. I was soon waited upon by some of the preachers, who all seemed very glad to see me. Every one with whom I shook hands said, "You are welcome into Ireland!" Breakfasted at a friend's house with several of the

preachers. Here I met my old friend the Rev. Thos. Waugh. On my arrival there, I was informed that it had been given out that I was to preach this morning at 7 o'clock, in Whitefriar Street Chapel, but on telling the Superintendent of the Circuit, the Rev. Mr. Stewart, that I had been now travelling two nights and days, and therefore was not in a fit state to preach, he readily relieved me from the appointment. At 11, A. M., I heard the distinguished Rev. R. Newton preach a sermon from Luke xi. 2: "Thy kingdom come." The Lord Mayor and Lady, and the Sheriff of this city were present at the sermon. In the afternoon I wrote and sent off a letter to my beloved *newish*. The Irish Conference held in this city began its session on Friday last.

Monday 25th.—A number of friends and preachers breakfasted with us at Mr. Briscoe's. Went in the forenoon to the Conference, and was kindly received by the preachers. In the evening at 7 o'clock I addressed a crowded congregation in Whitefriar Street Chapel, from Psalm 66, 16. Mr. Newton closed by a powerful prayer. The spirit of the Lord was with us, and we had a melting time.

Thursday 28th.—At 1 o'clock I preached in Abbey Street Chapel from 2 Cor. x. 4, 5. A collection for the Missionary Society was made, amounting to about £5. The Hon. Judge Crampton was one of my hearers. He handed me a draft of £10 for Canadian Missions.

Monday, July 2nd.—Attended the Missionary Meeting at the Rotunda. The Right Hon. the Lord Mayor of the city took the chair at 12 o'clock. The room was crowded by a respectable audience. All well pleased.

Tuesday 3rd.—Left Dublin for a tour northward.

Wednesday 4th.—After breakfast we started to see Baron Foster, who had sent an invitation to have me call upon him. We found him a friendly, clever man, and he seemed very glad

to see me, and to hear what God had done for myself and my countrymen. He gave me £10 for our intended Industrial school, and £10 for the general work. We had a word of prayer before we parted.

Monday 9th.—Mr. and Mrs. Young drove Mr. Tobias and myself a little way out of the town. The country about Belfast is more like England than any part of Ireland I have seen. At 9 P.M., I took steamboat for Glasgow, Scotland. The sea was very rough and I was very sick. Had little rest.

Tuesday 10th.—Arrived at Greenock at 7 o'clock in the morning, where we laid up for three hours waiting for the tide to rise. In going up the river Clyde, I saw the most beautiful scenery my eyes have met since I have been on this side of the Atlantic.

Thursday 12th.—On my arrival this morning in the City of Edinburgh my eyes beheld one of the most beautiful and romantic cities I have ever witnessed in all my travels. We saw also a panorama of New Zealand and Quebec. At half past 4, P.M., I left for Liverpool by the mail. For several miles after we left Edinburgh, we passed through a fine, rich agricultural country, with here and there a nobleman's seat. On the road an extraordinary, singular old woman was pointed out to me, by the name of Mother Wilson. I was informed that Sir Walter Scott formed one of his pieces from this great oddity. The seat of the late Sir Walter which we passed by this afternoon, is a lovely place, and very rich in scenery.

Saturday 14th.—Mr. Lessey and myself left Liverpool by the Birmingham Railway at 8 in the morning. We travelled together as far as Whitmore Station, where I left the train in order to go to Newcastle-under-Lym. The Rev. J. B. Holroyd met me, and took me to the above place. Dined at Mr. H.'s, and then after dinner he drove me to Burslem to see the potteries. Called upon Enoch Wood, Esq., the father of the

potteries. This is the gentleman who took a bust of Mr. Wesley, now so common amongst Methodists.

Monday 16th.—Took coach at Rugby for Derby Hall, thence by railway to London, where we arrived about 10 in the evening. Found my dear *newish* and all the friends in health.

Saturday 21st.—Mrs. J. and myself went to see the Diorama in Regent's Park. The views were Trivoli, and St. Peter's, at Rome. Had I not known that they were only paintings, I should have fancied that they were the places themselves. After this we went in company with Mr. S. Field to see the Zoological Gardens in Regent's Park.

Saturday, August 4th.—Left Bristol at an early hour for Wales. Here I cannot say all I wish of country and people.

Sunday 5th.—At half-past 10, A. M., I preached to a pretty large congregation of Welsh and English from John ix. 25. The people were very attentive. A collection was made in behalf of this chapel. In the afternoon I went to the Welsh Wesleyan Chapel, and heard a sermon in the Welsh language, not a word of which I could understand.

Monday 6th.—In the morning Miss Taylor drove me to see the splendid scenery of the Welsh mountains, and there was much romantic beauty.

Friday 10th.—Started for London at 8 in the morning.

Sunday 12th.—In the morning I went and heard the Rev. Mr. Binney preach in his chapel, near the Monument. He delivered a beautiful lecture from part of the 19th Psalm.

Thursday 16th.—Saw the Queen as she went to prorogue the Houses of Parliament. I had a very fine view of her, and received a bow from her as she passed by. The state carriages were most splendid. Received late a cask of presents from Sheffield, a large bale of goods from Wakefield, and a small medicine chest from Dublin. All these are most valuable presents in a Missionary work.

Monday 20th.—At noon I called at the Colonial Office in Downing Street to see Lord Glenelg. About half-past 2, P.M., I was favoured with an audience. His Lordship made several enquiries about the Indians in the west, and about the Manitoolin Indian Settlement. I told His Lordship that I had visited the Island; that, in my opinion, it was unfit for an Indian settlement, as the Island was rocky, and the soil was very poor; that the Indians objected to their settling on that Island.

Tuesday 21st.—Received a letter from Chief Jos. Sawyer, of the Credit, which I enclosed to Lord Glenelg for perusal. Sent off nine cases, and one bale of goods, to Montreal.

Wednesday 22nd.—Went to the city on business with Brown & Co. In the afternoon rode with Mr. Field to Mr. Loate, at Clapham, to tea.

Sunday, September 9th.—In the morning I heard the Rev. Mr. Aitkins preach in his chapel at Spitalfields, from Prov. iv. 23. The preacher was very zealous in his appeals to the people, and there seemed much power attending his words. Such a preacher in America would be considered a first-rate minister of the Gospel, and would be run after by thousands; but in London, his violent gestures and loud preaching is too harsh to the fine feelings and hearing of some of the modern Athenians.

Friday 14th.—Left this morning for Windsor Castle; called at the Mission House and Mr. Alder concluded to accompany me; so we went by the Great Western Railway to Slough; then by an Omnibus to Windsor, where we arrived a little after 11, A.M. At about half-past twelve, we proceeded to the Castle and enquired for Lord Glenelg, to whom we sent in our names. We were then conducted to His Lordship's room, which is in the east wing of the castle. His Lordship appeared glad to see us, and gave us a hearty shake of the hand. The conversation was about the costume in which I should be

presented to the Queen. His Lordship thought I had better appear in the English dress, as he did not know what the Indian dress was, and therefore did not know if it would be proper to appear in it; and asked if it was like the Highland Scotch dress? We informed his Lordship that it was not like the Highland dress, but that it was a perfect covering, and that I had appeared in it at large promiscuous assemblies. Lord Glenelg then said he would go and speak to Lord Melbourne on the subject. He was absent a few minutes, and on his return said that Lord Melbourne thought I had better appear in my English dress. So we left Lord Glenelg with the understanding that I should come up to the Castle in my English dress; but to bring my Indian costume with me to the Castle. Lord Glenelg came to the inn in about half an hour after we had left the Castle, and said that he called in order to request that I would bring with me the whole of my dress to the Castle. At about half-past 2, P.M., we rode in a close fly to the Castle; and on appearing before His Lordship, I showed him the Indian costume, and when he had looked at it, he said I had better begin to put it on. I said if his Lordship thought best to put it on, I should. He replied that it was, and asked how long it would take me to dress? I said about twenty minutes. His Lordship then left us the use of his room to dress in. I then proceeded with the assistance of Mr. A. to undress and to put on the Indian costume as fast as I could, and finished dressing by the time above specified. The Honourable Mr. Murray came in to us and talked on Indian customs, languages, &c. He informed us that he had been in America, and had seen many of the western Indians. I found he understood a few Chippeway words. His Lordship at length came in and said that the Queen was prepared to receive me; and that I should kiss her hand. So away we went, following His Lordship, and in passing through the halls and rooms

we saw several persons in attendance. When we had arrived at the anti-chamber, a message was sent from the Queen, that Her Majesty wished to see His Lordship. He returned in a few minutes, and then the doors were thrown open, and we saw Her Majesty standing about the centre of the drawing-room, with two Ladies standing a little behind, and four or five Lords. Lord Glenelg introduced me to Her Majesty by my Indian name, as a Chief of the Chippeway Indians in Upper Canada. I bowed two or three times as I approached the Queen, which she returned, approaching me at the same time, and holding out her hand as a signal for me to kiss. I went down upon my right knee, and holding out my arm, she put her hand upon the back of my hand, which I pressed to my lips and kissed. I then said that I had great pleasure in laying before Her Majesty a petition from the Indians residing at the River Credit in Upper Canada, which that people had sent by me; that I was happy to say Lord Glenelg (pointing to his Lordship,) had already granted the prayer of the petition, by requesting the Governor of Upper Canada, to give the Indians the title-deeds they asked for. His Lordship bowed to Her Majesty, and she bowed in token of approbation of His Lordship's having granted the thing prayed for by her red children; that I presented the petition to Her Majesty, thinking she would like to possess such a document as a curiosity, as the wampum attached to it had a meaning, and their totams marked opposite the names of the Indians who signed it. The Queen then said, "I thank you, sir, I am much obliged to you." I then proceeded to give her the meaning of the wampum; and told her that the white wampum signified the loyal and good feeling which prevails amongst the Indians towards Her Majesty and Her Government; but that the black wampum was designed to tell Her Majesty that their hearts were troubled on account of their having no title-deeds for their

lands; and that they had sent their petition and wampum that Her Majesty might be pleased to take out all the black wampum, so that the string might all be white. The Queen smiled and then said to me, "You were in this country before?" I said, I was here eight years ago. Her next question was, how long I had been here this time, and when I was going to return. I told her that I had been here about ten months, and that I was going to sail next week. I, moreover, informed her Majesty that I had travelled a good deal in England, and that I had been highly pleased with the kind reception I had met with. When I had finished my talk, she bowed to me in token of the interview being over, so I bowed and retired.

Thus ended my presentation to the Queen, which did not last over five minutes. Lord Glenelg then said that the Queen had ordered a collation to be prepared for us. So Mr. Murray and the Lords in waiting conducted us to another room, where we sat down to a lunch, but which I should call a dinner. We had roasted fowl and other good things to eat. After this we returned to our inn; and when I had changed my dress, we hired a fly which took us to the railway station; and by 5, P. M., we were back to London.

I called at Lambeth, and then went to the City Road Chapel, where several Missionaries were about being ordained, and some who were soon leaving the country for foreign missions, were to take their farewell of their friends. Mr. Alder had invited me to attend and to take my leave of the friends also. The President of the Conference presided. After the ordinations were finished, the Missionaries about to depart were called forward to take their seats on the front forms of the platform. The Rev. J. Waterhouse and two others with myself formed the number. The President gave us a charge, and then called upon us to address a few words to the congregation, which we did. After this the Ex-President and Dr. Bunting offered up a prayer for us all.

CHAPTER XIV.

MR. JONES immediately returned to Canada, and we find him soon saying, "Left the Credit this morning by stage to attend Missionary Meetings." These occupied the first month or two of 1839, and Centenary Meetings the latter months of the year; and for all these meetings he was well prepared by his usual Missionary spirit and facts, and the various fresh intelligence brought with him from England. In April, however, he had a perilous and protracted sickness, from which he recovers, grateful to God, and feeling indebted to the assiduous kindness of Mrs. Jones, and the prayers of the Indians and others.

Early in 1840, he was too unwell to be at Missionary Meetings in Lower Canada, and he, at the request of the Rev. Joseph Stinson, applied himself to translations, preaching as he was able, and directing the affairs of the Credit people. In the fall he attended a Camp meeting at Munceytown—800 Indians present, and he says, "It was a glorious meeting." Attended the Special Conference in Toronto. Visited the Lake Simcoe, and Rice Lake Missions, at the request of the Missionary Committee, and very profitably. Finished the year with Missionary Meetings.

In 1841, stationed at the important Muncey Mission. To be separated from the Credit was, as he writes, "a cross;" but believing "that it will be for the glory of God."

1842—At the same Mission, but attending many Missionary Meetings, cheered by the zeal and liberality of the people. Was very attentive to pastoral duties, and the spiritual and temporal affairs of Muncey—suffering, however, from another

severe attack of disease. When Conference came he rejoiced in an increase of 97 members, and 66 baptisms. May 27th, his entry is, "Rode on to the Camp meeting held near Ancaster Camp ground, where the Lord first spoke peace to my poor troubled spirit." From August to December his Journal unkept.

1843—No record, but according to the Minutes he is still the Superintendent of the Muncey Mission, till Conference, though with declining health—making three years—all successful, and much esteemed by the Indians.

At the Conference of 1844, he was made a Supernumerary—a trial to himself, his Indian people, and many more,—for whom he had spent his best years, with unblemished reputation, and unremitting and most useful labour, in all places and circumstances shewing a judgment and fidelity befitting the first Wesleyan Native Missionary of Canada, and authorized Visitor of the Indian Tribes of the wilderness, and the established Stations of the Missionary Society. In October of this year he bids farewell publicly to his beloved Credit people, and departs a third time for England, where he was again very sick. When better, he delivered Lectures at a small charge in England and Scotland for the benefit of the Indian Schools in Canada, and succeeded well for the cause nearest his heart. When in Scotland public meetings were held to honour him. At one place, he states, "Mrs. Jones and myself breakfasted with the great Dr. Chalmers, possessing, as great men do, a child-like simplicity. Held my public meeting at Leith this evening, and addressed a crowded audience—Provost Reach in the chair." At Bath the Rev. Wm. Jay invites him to preach for him on Sabbath evening. At Birmingham, heard the Rev. J. Angell James; and his record is, "The Lord warmed my poor heart." He gave five days to a visit to Paris, and returned in haste, saying, "Was glad to get out of

France. England forever!" In April, 1846, he and Mrs. Jones left England for Canada; so that the whole of 1845 and a portion of two years were spent in Great Britain. Besides lecturing, he attended Missionary and other Meetings, and without any diminution of his popularity,—rather with it increased, especially in Scotland. The remainder of 1846, spent in various services for the Credit Indians, preaching when in sufficient health, and in tours to Munceytown, Owen's Sound, and the Lake Simcoe Missions.

1847 commences with a renewal of his covenant with God, and the prayer, that his disease might be cured for his more extended usefulness; and two days afterwards he was "too ill" to officiate in the public congregation; yet in six days he endeavoured to preach on the sudden death of the Rev. James Evans. Attends some Missionary Meetings, and did all he could in the pulpit and pastorally. Resigned his Chieftanship, but the Indians would not accept the resignation. Nov. 4th, again removes from—he says—"our old interesting abode the Credit," to the Muncey Mission, where we "were most warmly received by our Indian brethren, some of whom shouted aloud from the top of the hill."

In 1848, at Muncey, but only one entry in the year.

1849—Still at Muncey, as zealous for his Master as discouraging health would allow, and ceaselessly aiming at the temporal and religious improvement of the Indians. Went on several Missionary deputations. Busy with the preliminaries of the Muncey Industrial School. Returning from a journey he writes, "I am such a home-body that I never feel really happy, but when surrounded by my own precious family." Then, he is translating the Wesleyan Catechism into the Chipeway, at the request of the General Superintendent of Missions. His mind is cast down by—as he expresses it—his "oft illnesses." May 18th, took a house for three months in London,

his bad health making it no longer possible to remain at Munceytown. Noting a Lovefeast, he says, June 3rd, "The Rev. Mr. Clement, one of our young preachers, stated that in his younger days he was very wicked, and continued so, until he heard Peter Jones, the Indian Missionary preacher in England some years ago, when he was brought to see the necessity of seeking the salvation of his soul." Started for the Conference, and was so ill he had to return, and his accounts were forwarded. The Conference placed him under the direction of the General Superintendent of Missions. Rejoices over the birth of his fifth son. Removes from London to Brantford.

1850—For two months attending Missionary Meetings, with much weakness and palpitation of the heart,—every where receiving kind attention. Too unwell to attend Conference, his complaints perplexing, and medical gentlemen were consulted on his case. The Credit and other Indians made prayer for him, and he thankfully attributes under God the preservation of his life to the attentions of Mrs. Jones and their prayers.

1851—Deplores his "inability to help in the great work of saving souls, especially to work for the good of my own people." Removes into his own new house at Brantford, and thus writes, "In settling down the feeling of my heart is that, if the Lord should restore me to health, I would willingly again enter upon the active duties of a Missionary amongst my Indian brethren."

1852—Left home for a Missionary tour to Lakes Huron and Superior, and made many interesting entries during the journey, particularly relating to an Indian Camp meeting at White Fish Point, on Lake Superior.

1853-'54-'55—Variously engaged at home in preaching, visiting, and advancing Indian interests, and taking journeys to distant Missions as his health permitted. His last entry is

August 8th, 1855, and commences characteristically, as many entries of his do—"Left home for Lake Huron."

The following are some particulars of his last Illness and Death, and his Character, kindly furnished by Mrs. Jones: we regret that the importance of inserting as much as possible of the Journal should exclude much of what she has so well and affectionately written of the closing career of one, whose character from her graceful pen will be universally approved by the numerous friends of the departed popular Indian Missionary:—

Tuesday, May 20th, 1860.—My dear husband, accompanied by myself and Dr. Griffin, left home for Toronto, not without much previous prayer and consultation whether it was advisable to venture such a journey with one whose strength was so greatly prostrated. We reached the hospitable dwelling of our old and tried friend, Dr. Ryerson, about 5, P. M., where we had been invited, and as usual received a kind welcome with subdued feelings of mingled pain and pleasure.

Wednesday 21st.—Dr. Bovell came early with Dr. G. and after careful examination, confirmed all Drs. M. & G. of St. Catherine's had said; but also discovered a disease of long standing, in the region of the heart. The Doctor informed me after we left the room, that disease had made great progress, and that his continuance here any length of time, was very uncertain; he said my dear husband was falling a sacrifice to his former exertions for others.

Friday, 23rd.—My dear husband evidently worse and not able to rise at all to-day. The Revs. E. Wood and Gemley, and Sister Taylor called, prayed most fervently, and conversed sweetly about the things of God, and His wise and loving dealings with his own children. He responded to all, saying, "All

is well, I feel resigned to the will of my heavenly Father, who will do all that is right and best."

Thursday 29th.—The Rev. James Richardson kindly called.

Monday, June 1st.—Little better; sickness somewhat abated. Dr. Hannah, Revs. Jobson and Gemley came to dinner; after which at my dear husband's request, Dr. Hannah administered the Lord's Supper: it was a very solemn time, when feelings such as words cannot express filled our hearts: we knew that he would never again drink of the fruit of the vine, till he drank it in his father's house above.

Wednesday 3rd.—This morning Dr. Bovell brought Dr. Hodder with him. Sister Taylor came and sweetly prayed and talked with him. He told her he found it difficult to collect his thoughts, or keep his mind for any length of time on one subject. "Oh yes, brother Jones," she replied, "but a look of faith, a desire is enough; Jesus knows all your wants, and will supply them, without words to tell Him. When you wish water or anything else, without speaking, Sister Jones knows by your look or sign what is needed, and is ready to supply your wants; how much more the Saviour who is touched with pity, and sympathizes in all your sufferings!"

Tuesday 10th.—Very, very low, apparently worse than any day before. My soul so cast down, groans and tears were my only relief.

Wednesday 11th.—What alternations of hope and fear; this morning favourable symptoms appeared.

Thursday 12th.—Dr. Ryerson returned from Conference. He prayed with him, and told him the Conference news, to which he listened with deep interest, making special inquiries about the Indian Missions, and appointments to them.

Saturday 15th.—He was quite cheered at the thought of seeing his dear children and happy home again.

Monday 17th.—Dr. Ryerson kindly aided me in preparations

for our homeward journey. The Dr. then went to the railroad office and made arrangements for his comfort, as far as possible, to Paris.

Tuesday 17th.—In the evening Dr. Ryerson prayed for the last time by the dying bed of his dear friend and brother. Seeing me much affected, he took my hand, and with a heavenly smile on his countenance said, “We have lived most happily together for many years, and *it is hard to part*; do not weep, dear; Christ will take care of you and the dear children; he will give you grace, supporting, strengthening grace; in a little time we shall meet again, and spend eternity together with Jesus.”

Wednesday 18th.—In extreme weakness he awoke this morning. After a day of travel and of great fatigue and excitement he felt almost overwhelmed with gratitude, as he laid down again on his own couch alive, and he said several times, “Bless the Lord! bless the Lord! What shall we render unto the Lord for all his benefits towards us?”

Thursday 19th.—My dear husband very low this morning, but pleased to see his dear kind friend, Rev. A. Nelles; also his old friend, Rev. A. Townley.

Friday 20th.—The dear invalid very low this morning. Many called to see him. To his friend Rev. H. Biggar, he said, “I am resting on the Atonement.”

Saturday 21st.—My husband passed a very restless night. The Rev. J. Ryerson and wife came, and during prayer he felt very happy. He presented Sister Lincoln, who, with her excellent husband, came to see him, with a book, as a dying gift, saying, “The religion of Jesus is enough for a dying hour.”

Sunday 22nd.—Through mercy, my dear husband passed a quiet night, but in the morning threw up a quantity of clotted blood. Our kind friend, Mrs. Nelles, spent the day with us.

He gave our servant a book this day, telling her to serve God faithfully to the end of her life. Being too ill to hear much reading or talking, a little from the best Book, and some from "Thoughts in Affliction," was all he could endure. It was excessively hot, and he slept much.

Monday 23rd—Spent a very restless night. A great many friends called to see him, who will remember how kindly and thankfully he enquired after the welfare of their families, and often said, "Has so and so been to see me? tell them I wish to shake hands with them before I go home." He gave books to several as dying gifts, and when able signed his name, dictating a few words to be written. A number of Indians from the New Credit came to day. It was affecting to witness their deep sorrow as they gazed on the emaciated form of their long tried, faithful friend. He said to Brother Carey, "Tell the Indians at Muncey, if I had my life to live over again, I would wish to live as I have in the service of God."

Tuesday 24th.—The dear afflicted Indians met several times during the day for singing and prayer. He exhorted them all to meet him in a better world. They "all wept sore, fell on his neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more."

Wednesday 25th.—The Rev. C. Byrne and wife came; neither saw any hope of his recovery. Brother Byrne prayed most fervently. As our dear Charles had not arrived after two telegraphic messages, Mr. Strobridge kindly sent his son to Simcoe to fetch him. Our good friend Mr. Nelles was in daily attendance, and administered much consolation.

Thursday 26th.—Many called to take a farewell to-day. To one taking both hands in his, he said, "I am going home, going to my Father's house above; all is well." After taking a little ice jelly, it was too evident that the silken cords which

had bound him to earth, were soon to be loosened ; and as his family were now all together, they were summoned around his dying bed, that they might for the last time receive his blessing and listen to the faint, yet touching exhortations to prepare to meet their God. His beaming look, his expressive smile as he commended each separately with patriarchal dignity to the care of his covenant-keeping God, can never be forgotten. Placing his hand on the head of dear Charles, giving him one of his Bibles and his dressing case, he said, " Be a good, obedient, loving son to your mother, and as much as possible fill my place." He then exhorted him to give his heart to God. He then put his hand on dear Frederick's head, giving him another of his Bibles, telling him he hoped that blessed book would be his guide to heaven ; that he would read it, and meet him in a better world ; he also gave him his gun, saying, " God bless you, son ; be a good son to your mother, and loving to your brothers." Then to Peter Edmund he said, also placing his hand on his head, " God bless the lad ; take this watch which I have used so many years, and keep it for your dying father's sake ; give your heart to God, and we shall meet again. Take this Testament, read it, and may it guide you through life to glory." Then to dear George Dunlop, who sobbed aloud and clung to him, he said, " Be a good boy, love God, obey your mother, love your brothers ; here is my hymn book ; I have used it a long time ; keep it and use it for my sake ; here are two volumes for you so keep in remembrance of me." He then put his hand on his head and said, " God bless you my sweet child." He then took my hand, and kissing me, said, " I commend these dear boys to the care of their Heavenly Father and you. Train them up for heaven. God bless you, dear. I pray we may be an unbroken family above." Shortly after this, turning to his kind and constant friend, Rev. A. Nelles, he put in his hands three vols. of Chalmers' works, saying, " I

give you these as a parting memorial of your dying friend. I thank you for all your kindness; I hope we shall meet above." After this he slept for a long time. The Rev. Mr. Alexander came in the evening; he responded during his prayer, saying, "Amen, Amen." When Mr. Burwell asked him how he felt, he replied, "Sinking, sinking;" I said "Yes, dear, into the arms of Jesus." He replied, "O yes." He gave his sister, Mrs. Brant, three books, saying, "I give you these as tokens of remembrance of the brother who was converted at the same time that you were. May God bless you and your family, and may we all meet again in a better world!" From this time his eyesight failed, so that he could scarcely see at all, but he heard distinctly, and always seemed conscious if I was out of the room for a few moments. Friends would come and say, Mr. Jones is asking for you. Dear creature, he seemed to want me by his side all the time.

Friday 27th.—My dear husband slept most of the night. In the morning he asked to see Abraham, our hired man, and taking his hand he said, "I shall soon be gone, I want you to be faithful in taking care of every thing just as if I were here; try and love and serve God; there is nothing like a preparation for death; God bless you and your partner. Look well after the interests of my family. God bless Abraham." Rev. W. Sutton and many other friends called; to all he addressed a few parting words. To the Doctor who had attended him faithfully and skillfully, he said, taking his hand, "I thank you for all your kind attention; you have done all you could, but it is the will of God to take me home. I hope you will give God all your heart, and meet me in a better world." Hearing him say, "Blessed Redeemer," I said you can say, "I know that my Redeemer liveth." He said, "I can say that all the time." This afternoon the Rev. I. B. Howard and wife came; they only returned home to-day from a long visit, or would have

been often by his side; they sang sweetly (which he seemed fully to enjoy,) the beautiful hymn:

"We speak of the realms of the blest."

Sunday 28th.—My precious one too low to speak or see, but he shewed consciousness by just saying "Yes," when spoken to, and evidently knew his friends by their voices. It was on the morning of this day he took hold of my hand with a most affectionate and indescribable look, and said, "I have something, dear, I wish to say to you, and I may as well mention it now; you must try not to be alarmed, or too much grieved when you see me die; perhaps I may have to struggle with the last enemy." Dear creature! what an example of kind consideration, even in death. I said to him, "How can I do without you, love?" he replied, "Jesus will take care of you." As this never-to-be-forgotten night drew on, the actual approach of death was too evident. The friends who watched with me around his dying couch till midnight, were Mrs. Brett, Mrs. Johns, daughter of old Capt. Brant; Mr. and Mrs. Beamer, Mr. C. Welles, and Mr. G. Johnson, Mohawk. About 10 P.M., he said, and these were his last words, "God bless you, dear." After this, I said, "If you have given the last token of love, and spoken the last word, do, dear, shew you are conscious by pressing my hand, and assuring me you die in the full prospect of a blessed immortality." He did so, feebly, but with all the remaining strength he had, twice.* From this time he laid perfectly quiet; whether conscious or not we could not discover. About half-

* Though prompted by the purest affection and the deepest solicitude, this practice is not to be commended: at this solemn moment the soul should be left undisturbed in its approaches to those heavenly realities which unfold their glories to its powers, while it struggles to free itself from

"This cumbrous clay,
"Springing into liberty, and light, and life!"

past one there was a decided change ; I saw the long dreaded event was near. I desired the dear boys and his mother and sister might be called ; we were all soon around his dying bed. Every breath was watched as nearer and yet nearer the last enemy approached ; and an union was to be dissolved, from which had been derived so much happiness. It seemed to me that the flesh and the spirit had a long and hard struggle. Oh, the agony of that hour ! Oh ! such a scene ; bleeding hearts that have witnessed can understand, but no words can describe ; fainter and yet fainter still, the last quiver of the lips told all was over ; “the warfare was accomplished,” and the spirit had taken its everlasting flight. As I tried to trace its progress, methought I heard shouts of victory resound through the vaults of the New Jerusalem, as the redeemed Indian bands hailed with a fresh song of triumph the Benefactor of their race, the friend of suffering humanity ; and the adorable Saviour who had prepared for him a seat in glory, purchased with his own precious blood, bid him welcome with the plaudit, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

CHARACTER.

AS A HUSBAND, he literally obeyed the command of the great apostle contained in Eph. v. from the 25th verse. In him I found combined everything that was amiable, tender, confiding, faithful, and judicious. I think it is Newton says, “A friend is worth all hazards we can run.” I knew this when I united my destiny with his, notwithstanding the fearful forebodings, and the cruel things that were written and said. I knew that he was a man of God, a man of faith and prayer, a friend in whom I could trust, and I looked with pity on those who from ignorance and prejudice viewed the alliance with contempt ; deeming them not worthy to tread in the

shadow of my honoured husband. Never from the day of our happy espousals had I cause to lament that our destinies were united. Would that all who marry white men possessed in them the same lovely Christian graces that rendered my home with my noble Indian such an abode of peace and love. But he is gone! gone to his reward; and he who "turned many to righteousness, now shines as the stars for ever and ever."

Daily I need the present promise, '*My grace is sufficient for thee, my strength is made perfect in weakness.*'

AS A FATHER, he ruled by love, perhaps too much like Eli; a little firmer rein might have been occasionally for the advantage of his sons; but in him his boys found a friend ever ready to give them advice, a father who joined in their amusements, instructing and helping them in every way that would promote their happiness or improvement. His children both loved and feared him, for lenient as he was, I never knew him pass over sin without severely punishing the guilty one. With filial confidence his boys trusted to his judgment, and reposed in his tender love. For hours have I seen them listen with delighted attention to the fund of anecdotes he had treasured up in his memory, particularly Indian stories. The loss of such a father is irreparable. May his mantle fall on each of them, and may "God bless the lads!"

AS A MASTER, he was mild and persuasive. Often have I marvelled at the patient forbearance he has displayed when greatly provoked to anger; but religion had wrought that change in his heart, which enabled him to "endure all things." He was "slow to anger," he knew how "to rule his spirit," and many times has his "soft answer turned away wrath." Those who served him faithfully always found in him a friend and kind adviser; but when he met with imposition or ingratitude he faithfully warned, and if that failed to produce the desired effect, they parted.

AS THE PRIEST OF HIS FAMILY, he always made it a rule to be short in reading and prayer, so as never to weary the children or servants. His prayers were very simple and devotional, offered up in strong faith. He often mentioned individuals by name as their circumstances required particular notice. The poor and the needy, the sick and the dying, the widow and the fatherless; were seldom omitted in his supplications at the throne of the heavenly grace; and I have often thought since his departure from our midst how much of our present comfort we owe through Jesus Christ to his intercessions at the mercy seat. I believe no sincere prayer is ever unanswered, although it may not be in accordance with our shortsighted desires; consequently how many needful blessings may his widow and fatherless boys expect to descend on them!

AS A FRIEND, he was firm in his attachments. He was a man whose friendship and society needed to be sought; he never courted the favour of any, and I often told him I believed he lost the intimacy of many who would have proved valuable friends, by his backwardness to intrude unsolicited into any society. His amiable and gentle manners rendered him a favourite with all who knew how to appreciate real worth. He was faithful in giving advice and reproof, but it was always done in so mild a manner it was impossible to take offence. His Indian brethren can bear testimony that "faithful were the wounds" of their friend, Peter Jones. He never saw sin in them without pointing out the evils resulting from it, and ever encouraged industry and virtuous deeds. They all looked up to him with respect, and consulted him as their *best friend*. May the Lord raise up another to fill his place!

HIS COURSE OF READING AND STUDY was desultory. His was a mind that gained more from the study of men and things than from books, although whenever he got interested

in a work it was difficult to divert his attention from it. As his early education had not encouraged application or deep study, neither had formed a taste for mental culture, it could not be expected that in his later years, with the cares of a family, very poor health, and a vast amount of business to transact for his tribe, that he should be able to devote much time to reading. I think I might mention history as his favourite subject of reading. He never took much interest in biography; and when I expressed my surprise, he would say, "Persons are extolled too much. Bible biography is honest." And I am certain nothing would have grieved him more than that his character should be set forth to the world as blameless. He was well informed on all the great events of the day.

AS A CORRESPONDENT, he was punctual and explicit, his style varying according to the subject and parties he addressed. He could be solemn, touching, and comforting, or humorous and loving. He never wrote (excepting purely on business matters,) without saying something of the Saviour. I believe those friends who have his letters will keep them for his sake.

IN PREPARING HIS SERMONS, the Bible and prayer, with the teaching of the Holy Spirit, were his principal aids. Having several commentaries, he made use of them when he needed light thrown on any difficult passage. His notes were rather concise, depending more on the teaching of the Holy Spirit than any preparations for the pulpit. He often said he could never preach, however much time he took to prepare a sermon, unless the Lord helped him.

In summing up my dear husband's character, I should say his actions, words, and looks, were governed by a principle of uniform consistency, humility, and moderation. Amidst popular applause, to which in the Old Country he was no stranger, he kept on his steady course, and never seemed the

least inflated, even by the notice of monarchs, and the great and noble of the earth.

He was remarkable for integrity in all his dealings with his fellow creatures, never taking advantage of ignorance. This was one excellence that raised him so in the estimation of the Indians; they placed implicit confidence in all he said, and trusted the management of their temporal affairs in his hands. Not only was he Chief over the tribe to which he belonged, but the Munceytown and Moravian Indians made him Chief in their tribes, and urged him to do their business for them. In one instance he paid, I think, £200, which no law could have obliged him to do, but a sense of honour made him spurn the temptation to take advantage on that account.

I think the circumstance of his rising so superior to the generality of his countrymen should be noticed. Although he was evidently chosen by God to do a great work, and prepared by His Spirit for the accomplishment of the same; still the remarkable way by which he was guided through the wilderness, his preservation from the temptations so fatal to youth, and especially Indians; his never having the least desire for the accursed fire-water; the marked blessing that rested on all his lawful temporal undertakings, so that he rose by industry, honesty, and piety to a respectable and honourable station in society,—these and many other circumstances demand remark, not only to his own credit, but for the glory of that God who made him by His grace what he was.

BRANTFORD, C. W.

ELIZA JONES.

